

Central-Blatt and Social Justice

Official Journal of the Catholic Central Verein of America and the Central Bureau

Office: 3835 Westminster Pl., St. Louis, Mo.

Vol. XXII

April, 1929

No. 1

Published monthly; Subscription, payable in advance, \$2.00 the year; single copies 20 cents.

Entered as second-class matter April 9, 1909, at the Post Office at Saint Louis, Missouri, under act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of Congress of October 3, 1917, authorized July 15, 1918.

The Home, the Nursery of Civilization

It is no exaggeration to assert that true human civilization begins only when home life has been established on a firm and permanent basis. It is in the home that the arts which beautify and enoble life arose. It is here that humane sentiments were implanted in the heart of man. The customs that make for refinement of life and that transform all human relations originated in the domestic circle, whence they radiated to the larger social spheres. By the same token the decay of the home life always proves disastrous for civilization. The concern for the home, which public men of social vision display, is eminently justified. Professor Rufus M. Jones sounds a very timely warning when he writes: "A home penetrated with spiritual culture and spiritual ideals is the highest product of civilization, and it in turn ministers all the time toward the creation of a still higher civilization. In fact, there is nothing of what we mean by civilization where the home is wanting. The savage is on his way out of savagery and brutality as soon as he can create a home and make family life sacred. The real horror of the slums in our great cities is that there are no homes there, only human beings crowded indiscriminately into one room. Our present society will be well on its way out of existing moral chaos as soon as the home is restored and rededicated to its spiritual functions."¹) So far the vision of the Professor is clear; but when he suggests means for the reintegration of home life, his vision becomes blurred and fails to see things in their true light.

A recrudescence of brutality and a disappearance of the refinement of human usage is evident in our days. Unquestionably it is due to the decline of the home influences. The sad fact is that not only the slums are unfavorable to the development of home life, but that the higher regions of society are equally unpropitious. The high-class apartment offers no better soil for the growth of genuine home life than the sordid environment of the tenement. Both in high and in low places the home at present has the greatest difficulty in maintaining its integrity and privacy. Vulgarization as a consequence characterizes the totality of modern life.

Religion is one of the factors that will help in the rebuilding of the home. Not religion alone, however, for religion will work in vain, when other

social agencies continually undo what it laboriously builds up. At all events the type of religion which Dr. Jones suggests can do but very little. A religion that has been emptied of all doctrinal content cannot become a social power. If in anything, we must have definiteness and certainty in religious matters. Religion is too important for life and conduct to be affirmed on merely sentimental grounds.

The doctrinal character of religion has led to the entire disappearance of religious convictions. Conviction must be about something, and if religion has nothing to say it cannot beget strong convictions. Religion must have something very definite to say about the meaning of life and the destiny of man or it becomes absolutely useless for all practical purposes. The more vital and important issues are, the more does man insist on definiteness concerning them. Since religion deals with the most vital issues, it must be the clearest and most definite thing in the world. Out of a vague sort of religion no spirituality can grow. It is bad enough that in some places a vague, hazy and sentimental religion without any dogmatic content is taught. If you introduce that type of religion into the home, you actually kill all religion. We shall then have what is now coming into vogue, a religion without God. The home must have an altar; but an altar must be dedicated to a personal God.

Outside of the Catholic Church there is no definite teaching on any religious subject. The leaders of religious thought will not restrict themselves to any definite doctrine. Ask them what they think of Christ and they will answer in the vaguest terms. Rarely will one be found, who unequivocally asserts His divinity. Ask them if there is a God, and they will again hesitate. Question them about the eternal destiny of man, and they will remain silent. Now it is inevitable that when the religious teachers of the time have nothing definite to announce concerning religious truth the parents will have nothing to teach their children. The sterility and barrenness of contemporary religious teaching is reflected in the home. From whom shall parents receive the bread of life to break to their children, if the teachers of the time have nothing to give? To that extent it is true what Dr. Jones says: "The critical situation which now prevails in our homes is not due to the perversity of parents nor primarily to the complexity of life. It is due in large measure to the lack of insight, inspiration, leadership, and adventurous faith in those who should be the guides and prophets of religion in the

¹) Religion and the Family Life. *The American Federationist*, October, 1929, p. 1176 ff. crp. also C. B. & S. J., Dec., 1928, Jan., Feb. and March, 1929.

world today. The first turn in the tide will come when the leaders within the church or perhaps the spiritual prophets outside of the fold wake up to the fact that the homes of America must be made nurseries of a sound, healthy, moral and religious life if we expect to build a permanent and advancing civilization."²)

Unfortunately the spiritual inheritance of the people has been scattered to the four winds. The spiritual leaders of the people have been disloyal to their trust. They have squandered the treasures of truth and now their hands are empty. There is only one way out of this fatal condition, and that is a wholehearted acceptance of Christian teaching. Bring back to our homes the un mutilated teaching of Christ in all its clearness and entrancing beauty, and religious life will flourish and the world be respiritualized. How different the situation among Catholics! In the Catholic Church the doctrine of Christ has been preserved in its integrity. It is handed down unimpaired from generation to generation. A deep and broad stream of religious tradition flows from parents to children, and thus the homes are fertilized and illumined by religious truth. Unfortunately there may be individual homes in which religious teaching is scant and totally inadequate, and in which the children are deprived of the nourishing bread of life; homes in which a worldly atmosphere prevails and in which the religious sentiment is stifled; but that is always due to individual and personal neglect.

It is well that the attention of the world is again concentrated on the home, for here lie the sources of social rebirth and spiritual regeneration. Too much the mind of men had become alienated from the home. The home had been dwarfed by other social institutions; but it still is the most vital and important thing. Rightly Dr. Jones says: "The home is the true unit of society. It determines more than any other one influence, and perhaps more than all human influences combined, what the destiny of the boy or girl shall be. It shapes the social life; it makes the church possible; it is the true basis of the state and the nation. Men and women each for self, with no holy center of family life, could never compose either a church or a state. The woman who is successful in making a true home and nursery of spiritual culture, where peace and love dwell, and in which the children whom God gives her feel the sacredness and holy meaning of life, has won the best crown there is in this life, and she has served the world in a very high degree. Some day, perhaps, the men, too, will discover that this homebase, which is the center of all that is best and most valuable in their lives, is not alone a woman's task, but deserves from the husband and father the same intelligent and devoted attention that his business ventures receive."³)

We have had much talk about larger fields for the ambitious woman. All kinds of careers have been thrown open to her and she has been busy em-

bracing her new opportunities. The home thus has come to be undervalued. It was regarded as a sign of superior intellectuality to scorn the home and to choose some other career in life. Whatever may be said on this subject, it still remains true that woman can undertake no bigger job than that of building a home in the true and full sense. Besides this everything else dwindles into utter insignificance. The home is really a big thing, enough to keep the most talented woman fully occupied.

Gradually, women will again come to a truer appreciation of things and values. The foolish talk of careers for women will then cease. When this saner judgment again prevails, many of our ills will be remedied. But this happy day has not yet come, nor is it likely to dawn very soon. At present the popular tendency is away from the responsibilities and the duties of home life. And here also it is religious consciousness that must come to the rescue. The task of homemaking is too arduous, too exacting for anyone, not animated by religious motives, to undertake. It is also too sublime for anyone whose eyes have not been rendered seeing by faith to appreciate.

It is also a deplorable fact that men have allowed themselves to be too much absorbed by their occupation and have handed over the whole task of education to the mother. But education of our children is as much a duty of the father as it is of the mother. It is a parental duty that must be shared by both. Only then will the home actually be what God has intended it to be, if father and mother devote to it their utmost care. Here is a task of vast proportions, one that calls for the very best that is in the parents, and demands full co-operation.

The restoration of the home to its real function in life must be one of the main concerns of modern society. It is a task requiring the intelligent co-operation of all who have the interest and welfare of humanity at heart. It is a problem that can be solved only by clear thinking. Sentimentality and muddle-headedness will not do much good but only make things worse. The prevalence of these make it imperative for us to scrutinize carefully all proposals of reform. We have tried to do that impartially with regard to Professor Jones' paper.

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The political power of capitalist combines is one of the inevitable dangers of their growth. Economic affairs are today so intimately connected with politics; national policy, both domestic and foreign, must be so constantly concerned with the economic life of the community, that economic power will inevitably show itself in enormous political influence. The combines are rapidly coming to dominate our economic life; they will not and cannot afford to neglect political affairs.

G. M. COLMAN¹)

²) Loc. cit. ³) Loc. cit.

¹) In Capitalist Combines. London, p. 70.

Ecclesiastical Statistics

During the last political campaign, the leaders of the parties referred extensively to statistics to prove their points. Statistics are a scientific study, though many make light of them. Statistics have a value in proving or disproving a statement, though they are not always correctly used. Statistics, finally, are one of the most forcible means of argumentation, though both the arguing parties may take advantage of them. Is the text of the Holy Scriptures not used, both by Catholics and heretics alike, to prove their respective views? Nobody would ever deny the value of the Sacred Text for the simple reason that the opposing party, too, attempts to argue from the Bible. The text of the Holy Scriptures is not to be blamed, but the men who misuse the Sacred Text and entangle themselves in misinterpretations and in the incorrect use of the text. In this same way, statistics are used and misused by very many to prove anything and everything, just as heretics attempt to prove every error from Holy Scripture. But one who studies the Sacred Text seriously, scientifically, systematically, and is guided by the teaching of the Church, will never be led astray by the study of exegesis. It is a similar experience with statistics. They are a real study. They need and deserve scientific handling. If they are analyzed scientifically and correctly, there can be but one answer.

A story is told of a certain Congressman who wished to use statistics in a speech he was to deliver in the House of Representatives. Consulting statistical tables on the subject in question he found that all were against him. "Give me some other statistical material," he said to some official of the Census Bureau, "some, you understand, which is more favorable to my point." "We have no other," was the reply, "but leave it to me; I shall do some figuring." And so the official of the Census Bureau did. Soon afterward he returned with figures all favorable to the assertions of his friend. And the Congressman delivered his speech and proved his point statistically. The official of the Census Bureau certainly had not falsified the figures. Every figure was absolutely correct. But the Congressman had consulted the absolute figures and the other had calculated the relative numbers. Let us say there are one thousand deaths reported. One thousand funerals are certainly a big number and keep the undertakers busy. But if those one thousand deaths occur in a large district, let us say, in the State of New York, and are distributed over a long period, the undertakers may have to starve to death.

Again, if the same relative number is arrived at by reference to different items, different results are obtained. I give an interesting illustration of this in the chapter on "The Biological and Social Aspects" of my book on "The Suicide Problem in the United States." Here the question is this: Do old people commit suicide frequently? We get different answers for the absolute and the relative numbers. It depends entirely upon the relation-

ship. "We may observe that *the older men grow, the fewer there are who commit suicide*. However, although *the number of people who reach old age is comparatively small*, still the number of suicides among them is relatively *great*. On the other hand, if we consider the *number of deaths from all causes during old age*, we shall find that relatively *few* are due to suicide."¹) Here, once the relativity is great; twice it is small. Of course, people generally pay very little attention to such fine points. All they see are apparent contradictions, and they discredit the science as such.

Another popular error is the belief that the compilation of a few figures makes statistics. Nothing could be more erroneous. *Statistics are the expression of the observations of quantities*. A few numbers are not always apt to represent a multitude or quantities. Unless we have before us a real cross-cut, representing a section of the whole, the tabulation of figures is a mere waste of time. A cross-cut is the statistical observation of a section of the original whole. For technical reasons, it may be inadvisable or next to impossible to observe the whole quantity, and hence we must be satisfied to study statistically a part of the original whole. But to find a true cross-cut is in most cases risky and unsound, and hence it is prohibitive to draw a conclusion from the part to the whole.

Cross-cuts are most unreliable and seldom advisable. Dealing with the whole quantity can not be avoided. But nowadays, quantities have grown to such a large scale, into the hundred thousands and millions, that it is absurd for any individual even to think of tackling the problem. Only an authoritative body, like the Federal Government, the States and municipal bodies, the Church and dioceses, or corporations and companies are able to give us trustworthy statistics. People sometimes think individual statisticians can "make statistics." Such an idea is utterly ridiculous. The functioning of a whole governmental machinery to collect and to digest the numbers is required for the making of statistics.

Why are statistics compiled? one may ask. They are compiled, we repeat, in order to arrive at an expression of the observation of quantities. We judge things and people from what comes within the range of our personal observations. There is no man, however, who can pass judgment on quantities which amount into the millions, because a human being can be in personal touch with only a limited number of objects. Within the field of any population, tendencies and cross-tendencies are at work. Entangling problems must be analyzed. Circumstances are puzzling. Not so long ago, the press of our country was aroused by the number of suicides. The interesting fact was that there were no more suicides in the country in this particular year than in any other. On the contrary, the suicide rate was actually lower than ten years previous. What had happened was simply this: Some writer—the professor of an Eastern Uni-

¹) L. c. p. 81.

versity—had called attention to certain forms of suicide, and immediately the whole press was set on fire. When it comes to the observation of quantities, we can not depend upon our own eye-sight or our own judgment or that of our friends or that of the press. Exceptions are mostly outstanding and demand attention. How then shall we know the true state of our present-day conditions? By statistics. They are present-day history. They give us the exact number. But even this absolute number is almost worthless unless we correlate this figure to some other known item. Then we arrive at the percentage, the proportion, the ratio, etc. Only after we have done all this are we entitled to say with truth: Relatively only a few, or a great part of, or half of, or the majority of, or scarcely any, and so on.

Statistics, therefore, have scientific value. They give with mathematical exactness an answer to the question of our inquiry. They enable us to observe tendencies, to notice variations, and to establish co-relations. They are a periodical history of the political, economic and social life of the nation. Statistics have a practical value, too. They regulate the administration of our people. They register the possibilities of the budget, the force of the enactment of laws, they check up on the economic and social life of the nation and enable the administration to do justice in distributing burdens and privileges upon communities of various sizes. Statistics should be consulted before the enactment of new laws; they should be read before writing history.

No wonder that Government, and large organizations have established statistical bureaus. There is no insurance company in the country which would not ask for a report from its consulting statistician before formulating even the slightest change in its policy. In the life of our nation, the work of the United States Bureau of the Census is intimately interwoven with every branch of the administration. The Federal Census Bureau at Washington, D. C., has acquired an efficiency which is exemplary and has surpassed the statistical output of many a first-class European government. I do not wish to refer to economic statistics, which are naturally highly developed in a country where the economic life is as active as in the United States. The United States Government, furthermore, collects very detailed and accurate Mortality Statistics, which contain many an item valuable to Morality Statistics. I refer only to the lists of deaths from social diseases and crimes. Every ten years, in the year ending with a six, the Federal Government furnishes us statistics of religious bodies. On account of the methods employed, this census has not the value desired. Though this statistical collection falls short in regard to the Catholic Church, it gives a valuable insight into the numerical strength of the non-Catholic bodies.

The scientific world realizes the value of this branch of human knowledge, and chairs for the statistical sciences are established at all great uni-

versities. At the Catholic University at Washington, D. C., no such chair has yet been established, though the Dean of the Department of Mathematics gives a one semester course every second year in statistical mathematics, which enables the students to calculate correlations.

With regard to a statistical treatment of the various phases of Catholic life, we have been rather backward in this country. One of the reasons responsible for this slowness may be seen in the security the Catholic faith gives. We Catholics are absolutely sure, by the Word of God Himself, that we possess all truths, and this certainty takes away the restless craving for something new which animates the life of many non-Catholics. Nevertheless, isolated cases are at hand. Arthur Preuss, in his *Fortnightly Review*, has repeatedly called attention to the need of Catholic statistical research work. Other magazines have occasionally spoken a word in favor of ecclesiastical statistics. Efforts in this direction were made by individual research workers, though their number is limited. I wish to call attention to the excellent study by Father Gerald Shaughnessy: "Has the Immigrant Kept the Faith?" In this statistical work Father Shaughnessy shows how the statistical collections and results of the great insurance companies of this country may be used for the benefit of the Church. In my book on "The Suicide Problem in the United States," I prove that the reports of federal, state and municipal authorities, of prison wardens, of superintendents of insane asylums, soldiers' homes, hospitals and poorhouses, contain an immense amount of material, valuable for Morality Statistics. In connection with this I may mention that in the various departments of the Federal and the State Governments an immense amount of material is stored, until now untouched by the hand of any research worker in the field of Morality Statistics.

The publication of the new Official Catholic Year Book is a great step forward, though the Year Book can not be considered as a final work. It merits, no doubt, the full appreciation of every worker in the field of Catholic activities. It is to be praised highly for its accomplishment. When we call attention to some shortcomings, it is done in a spirit of constructive criticism. First, the reprinting of material from the Catholic Directory detracts from its high value. Anyone who subscribes to the Catholic Year Book should certainly be in possession of the Catholic Directory. The summary of the Archdioceses and Dioceses of the United States, pages 182-308, the Diocesan Changes, pages 709-732, and the list of Monsignori, pages 309-318, are matter reprinted from the Catholic Directory. As a result the compilation of material in the Year Book is rather awkward.

Secondly. The mere compilation of data and facts is not alone to be desired in a work of this nature. It is the *digestion* of the material which has been compiled, that gives value to statistics. But in the Catholic Year Book no such efforts have been attempted. What do the many pages of compiled

matter mean to us? Is the Year Book not more than a directory, in which we can look up certain addresses and interesting items? A truly valuable Year Book should give historical and philosophical ideas, and this is only accomplished by a solid digestion of the statistical matter at hand. Do the figures mean a progress or a regress as we go on? Is the distribution of certain items a burden to some and a superfluity to other localities? Only a statistical digest will give us an idea of what the material collected in the Year Book means. Only a statistical digest will render the Year Book truly useful.

The publication of the Catholic Year Book, in spite of the shortcomings mentioned, is a step forward. However, let us realize that not all has been done. What is needed is a Statistical Bureau which will carry on the work already started. When I propose the establishment of such a bureau to the Catholics of this country, I am not dreaming of some ideal to be realized in the future. The establishment of such a bureau is a matter of present-day need. In Europe Catholic statistical bureaus are already established. In Germany the Central Bureau for Ecclesiastical Statistics has only recently published its fifteenth year book. The Bishops of Poland and Hungary are at present endeavoring to erect statistical bureaus in their respective countries. Should we, the Catholics of the United States, stand back and show no interest in a matter which is international? Should Catholics in such small states as Poland and Hungary precede the Catholic citizens of the great United States?

Of course, it is to be understood that such an undertaking as this is a matter which rests with the hierarchy. The Bishops of this country have always fostered the scientific progress of the nation. They proved their spirit of initiative and their interest in this direction by the creation of the Catholic Year Book. What behooves us Catholic citizens is to show interest in and understanding of the importance of such an undertaking and to put aside prejudice against statistical studies. Such a statistical bureau would function under the supervision and guidance of the Bishops. In order to accomplish its task, the bureau must be invested with a certain authority; the authority of any diocesan chancery office, to demand accurate information from every parish in the country. From every parish, I say, for if some pastor refused answer to the questionnaire the work of the central office would be incomplete.

Only such an office would enable us to answer present-day problems correctly. Up to now we are at a complete loss to answer scientifically the most common problems. All we listen to is the opinion of this or that prominent man. It has been the sad experience in only too many cases that not the one who has the most objective and experienced judgment in the matter, but the man who has the most forcible way of presenting his case carries the day. But whether the concrete case harmonizes with or

covers the opinion of this or that gentleman is another question. Let us take an example. Marriage dispensations are handled differently in every diocese and we do not know yet which way works for the benefit or the detriment of the Church. The time has come when we should dispense with opinions.

We must know things as they actually exist. As a matter of fact, we know, through the indefatigable researches of our historians, the days of Rome, of Napoleon, of George Washington and of Lincoln better and more objectively than our own days in our own country. We must get present-day history. A National Statistical Bureau under the supervision of the hierarchy will give us this much-needed present-day information. We must know where we actually are standing. What do our preaching and teaching, our priestly labors accomplish? Where are our shortcomings? What can be done to make our work more efficient? A statistical survey will furnish a correct answer in many cases.

From all that has been said, it follows that the establishment of a Catholic Statistical Bureau would answer the needs of the time. Our international standard, as shown above, demands this step forward. Apart from this international movement, an answer to many a present-day problem cannot be given unless we proceed scientifically. Statistical research is in many instances imperative if one is to reach the bottom of the question. A Catholic Statistical Bureau will enable us to arrive at a scientific solution of many an entangling and obscure problem.

Nor can it be maintained that the time for such a move is inopportune. The last few years have seen the rise of numerous scientific endeavors. I will mention only a few. Less than two years ago, the Catholic Anthropological Conference was organized to investigate the origin of man and to search the early days of the human race, in an effort to counteract the wild theories of many evolutionists. More recently an apologetical bureau was founded to promote the diffusion of Catholic truth. Certainly it will not be inopportune now to organize a bureau which, with the co-operation of the diocesan chancery offices, will collect and digest statistical material useful to the internal upbuilding of our Catholic life. In proposing to the Catholics of the United States the establishment of a General Chancery Office for Ecclesiastical Statistics we have in mind the strengthening of our Catholic activities and the scientific solving of problems which agitate our present-day life.

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What is modern individualism? A misunderstanding, a blunder; the exaltation of individuality camouflaged as personality, and the corresponding degradation of true personality.

JACQUES MARITAIN

The Catholicity of the Church

I was received into the Catholic Church seventeen years ago after long and careful instruction from a greatly venerated Jesuit, now dead. From these instructions I received the impression that the Catholic Church was conterminous with the Latin church—or rather, I learned nothing to the contrary; I was told, with copious apologetical explanations, about the Roman Mass, communion in one kind, celibacy of the clergy—it was never hinted to me that other usages were practiced or even permissible—and I accepted them as necessary to salvation equally with belief in papal Infallibility. I was quite happy. It was all clear. On the one hand, the Church of Christ, Catholic and Roman (and Latin); on the other, Protestantism and negation in all their forms. I heard vaguely from time to time of "the Orthodox," "the Greeks," or "the Russians"; it meant nothing to me except pictures of priests with beards and extravagant hats. I also read, desultorily, Catholic books and periodicals—and read more than once in publications meant *inter alia* for popular instruction that one could never enter a Catholic Church in any part of the world and fail to meet the Mass with all its familiar surroundings, and also remarks which made it a fair inference that no respectable church would tolerate a married clergy.

Then came the war; and eventually, in 1917, I found myself in Egypt. Here I met the Orthodox Eastern Church in person, so to say; I learned that their priests were really such, who "said Mass" and, moreover, that if I were dying without a Catholic priest at hand I could with confidence accept their ministrations. This was comforting—and astonishing: I enquired further. It appeared that the rites and customs of this Church were of an equal antiquity and authenticity with those of my own; that they had indeed once been part and parcel of Catholicism. In addition, there were other and smaller Churches, Armenian, Coptic, Syrian, whose position differed not greatly from that of the Orthodox.

I do not pretend that I thought the Unity of the Church compromised by these discoveries. But it did seem to me a shocking thing that the body of the Church should have been so maimed by the defection of numbers totaling a third of her own, with all their Catholic liturgies and customs, that the Church stood before the world as apparent champion of an uniformity which many people found unreasonable and repellant, and of rigid adherence to certain matters of discipline, observance of which she did not in fact require *semper et ubique*.

Hostilities ceased. In the autumn of 1918 I was in Jerusalem and happened to go into the church of St. Veronica. It was of a kind by then familiar to me—*iconostasis*, *analogion*, etc. A priest, complete with beard, *rason* and *kamelaukion*, informed me that it was a Greek Catholic church. "Orthodox," I amended politely. He persisted, "Greek Catholic . . . rit Byzantin . . . Melkite." I was

puzzled and said so. He invited me "to tea" and explained many things in what I believe was excellent French mixed with what was certainly execrable English. I then visited an undoubtedly Roman priest, whose English I could not misunderstand, and he confirmed all I had heard. The next Sunday I deliberately turned my back on the Friars Minor, assisted at the Liturgy of St. John Chrysostom and received the Body and Blood of Christ under both kinds. For the first time I had some comprehension of what Unity really meant and that Catholicity in fact as well as in theory embraces everything except error.

Shortly afterward I was in Cairo, and, hearing astonishing noises proceeding from a church one day, I went in. Obviously a Catholic church—stations of the cross, gradines and flower-vases, Roman vestments (such a chasuble!). But what was this—incense at a low Mass? and enharmonic singing? and something, apparently the Gospel, read facing the people—and certainly not in Latin! My education was progressing: I had met the Maronites.

In Whit-week I was again in Jerusalem, and going into the Benedictine church of the Falling Asleep of our Lady beheld a priest in what were apparently "Greek" vestments celebrating yet another strange Liturgy. "Syrian" this time, I was told. I asked once and for all how many more surprises I might look forward to, and was told that if I called again on Saturday there would be an Ethiopic Liturgy: that when I returned to Cairo I could "hear Mass" with the Catholic Copts and Armenians: and that if I had the misfortune to be sent on H. B. M.'s service to Mesopotamia I could there console myself by worshipping with the Chaldeans.

I must apologize for talking so much about myself. But the point is that there are tens of thousands of English-speaking Catholics with greater advantages of education, etc., than I have, and tens of thousands with lesser, no one of whom will ever have the opportunities I had of getting a remotely accurate notion of what Catholicism really means. I'm not asking that each one should have a year's tour in the Near East; I am asking that they should have more adequate instruction about the Church.

Let no one tell me that it's "merely a matter of externals." Ignorance of these differences of Liturgy and discipline, of the fact, for example, that but for the schism a quarter of the Catholics of the world would hear Mass in "strange tongues," be ministered to by married clergy and receive Holy Communion in both kinds, is precisely one of the reasons for the chronic narrowness and sectarianism which afflicts Catholics in predominantly Protestant countries. A little elementary pulpit instruction in these matters would do much to dispel the illusions that "the Faith is Europe and Europe is the Faith"; that the Latin church is the Catholic church; that Benediction and the rosary and round statues are essential to Catholicism, if not to salvation; that "Patriarch of the West" is a *meaningless* title of the Supreme Pontiff; that the

Faith of Christ involves European civilization with industrialism, trousers, sham Gothic, celanese underwear, half-tone reproduction and all; that immersion is practiced solely by the Baptists; and, not least, that the Orthodox and other dissident orientals are a sort of unenlightened Protestants with a taste for image-worship and gorgeous paraments.

I read that when Ruthenian emigrants first settled in the U. S. A., "American and foreign-born Catholics failed to recognize in them fellow-Catholics, and so passed them scornfully by . . . Their ancient Greek-Slavonic rites and usages . . . have made them objects of distrust and even of active dislike." This, of course, was not due to malice but to sheer ignorance. Would a company of Ruthenians or Rumanians, with their priest and his wife and family, arriving in some English manufacturing district, or even in South Kensington, get a more understanding welcome from us? I fear not.

Humanly speaking, the attitude of the English-speaking peoples is a factor of very great importance in the work for the reunion of Christendom. The majority of English people who take any interest in the matter at all is for ethical "pan-Christianity"; the attitude of English Catholics as exhibited in our press is that of a lively terrier who sees a tramp in the garden. We think it more important to know when and how to contradict a non-Catholic than to know when we can cordially agree with him; we show ourselves more concerned to refute a silly slander that refutes itself than to understand exactly what those others (whom some controversialists seem to like to call "our enemies") misapprehend or reject in our religion; worst of all for our intelligence, the presence of those, and other, illusions named above nullifies whatever efforts we do make at understanding this problem of re-aggregating dissidents to the Church. For we do not understand what the Church is; our idea of it is lop-sided. We are defending a fortress of whose topography we are in part ignorant, when we should be displaying a Kingdom in which there is more than one province.

D. D. A.

Having discussed the shortcomings of Mexico's Catholics in the past, and the bearing of their attitude on the present condition of religion and the Church in that country, the Editor of the *Fortnightly Review* reminds us that we, too, are guilty of derelictions which may prove our undoing. He writes:

"As for us here in the United States, our guilt and negligence form an altogether different subject, of which even the first chapter has not yet been written. Viewing the present condition of the Church dispassionately in the light of history, one would have to be totally blind not to perceive that we are fast drifting into an era of apostasy and persecution which may surpass in violence and horror that through which our brethren in Mexico are now passing. *Qui vivra verra!*"¹⁾

¹⁾ "What Brought About the Mexican 'Kulturkampf'?", loc. cit. Vol. XXV., No. 16.

Catholic Action in South Africa

Your March issue of last year reported on the sixth Annual Catholic African Social Course conducted at Lourdes, Griqualand East, by the Mariannhill Fathers. That Social Course was in fact the constituting assembly of the CATHOLIC AFRICAN UNION.

It is a very interesting fact that simultaneously with the Encyclical Letter of our gloriously reigning Pope Pius XI of Dec. 23, 1922, on Catholic Action the Mariannhill Fathers Bernard Huss and Emmanuel Hanisch introduced, under great difficulties and with no little opposition, these Social Courses for Africans. Many a prophet was sure of a lamentable failure of the enterprise, and Church authorities watched the new apostles with rather suspicious eyes, or at best, with seeming indifference. When in 1927 the two enthusiasts sought for a formal approval of their activities two circumstances helped them to a very sympathetic reply.

The first was the "Wellington" or "American movement."—A certain Butulezi had appeared as "Dr. Wellington," and, although a very real person, succeeded in vesting himself with great mystery and in seemingly working most mysteriously. Just before the present writer came to reside as the first Catholic priest in Pondoland, the "Doctor" had been sentenced by the law courts for unlawfully practicing as a *doctor medicinae* and was forced to leave the district after having pocketed some 500 pounds from this one district. Soon after he had left, a new gospel, connected by the Natives with his name, was preached. "Dr. Wellington"—thus runs the story—had been sent by the American Negroes to tell all colored people that on a certain date a great fleet of American Negro airships would arrive to destroy all whites and liberate the Africans from the yoke of the European. With fire thrown down from those airships all whites and their houses would be destroyed. The Africans were to kill all pigs, all white goats and especially fowls, as otherwise they would not be recognized as blacks and destroyed with the whites. The fire to be sent down would be so intelligently directed that native huts, in which lard was kept, would be destroyed. Slaughtering and feasting went on amongst the uneducated, traders did a good business in cheap lard. When the appointed day passed and the Americans did not arrive, they had been, it was explained, delayed by unforeseen circumstances, and the new doctrine moved on to new pastures. All this happened some 18 months ago, but the mysterious doctrine of the mysterious Wellington is still being spread and is exerting its influence among the poor of intellect to this very day in certain districts far from Pondoland. In Africa the appeal of the mysterious is still so strong that the authorities are often rather powerless, and in this case Wellington could not be brought to the law courts for his disturbing doctrines, as few Africans would give testimony in court, although the very birds of the air whisper the strangest stories.

The pig and fowl-slaughter movement was, no doubt, intended to disturb the unlearned and make them dissatisfied with the white rule of the country; our Native will never believe that his prophets are wrong or malicious, it is the white man who disturbs all by his powers of witchcraft, and his longing for the possessions of the black man.

The second circumstance favorable to the Social Course, as far as the authorities had been rather aroused by the attitude of the Native population, was the I. C. U., i. e., the Industrial and Commercial Workers' Union, with its communistic and bolshevistic ideas. This organization was not, indeed, so very new; it dated back some few years, but lately it had started to grow to an alarming extent. What the Wellington movement was for the un-intellectual, the I. C. U. was and still is for the more intellectual Native. The principle is: disturb the waters and fish in the troubled flood. (We hope to speak of the I. C. U. in a later article.)

At any rate, the Episcopate saw that the Mariannhill Fathers had taken a very wise step in giving their people an opportunity for being instructed on how to meet dangers of that sort and how to be prepared to counteract bolshevistic tendencies by social activities founded on Christian principles. The Catholic African Union did not need to create anything new, but merely to unite all already existing associations, all of whom joined corporately, and to have a directing body supervising all Catholic activities, social, economic and professional.

This year's Social Course, which met from Dec. 29th, 1928, to Jan. 3rd, 1929, was the FIRST ANNUAL GENERAL MEETING of the C. A. U. and showed very plainly that it is really to be the instrument of Catholic Action amongst our colored races. Here we must mention that from the start it was necessary to take a rather dangerous looking step. Our Catholic intellectuals were few and, as is often the case with children of light, uninterested in social affairs. In order to make a beginning and rouse our people from their lethargy, the Social Course was to be open for all, irrespective of creed. Thus the greater number of participants was non-Catholic. But the wise originators of the idea were Catholic and prudent enough to infuse such a spirit into the meetings that by now, although still open to all, the whole Course is so positively Christian that it is essentially Catholic. The Mariannhill Fathers have learned from the Center Party in Germany; they do not exclude any individual who holds positive Christian ideas, but such positivism must needs lead up to a practically only-Catholic Social Course. Then, mind, we being missionaries to the bone, it was understood that all participants should attend all our religious services and instructions. A great many non-Catholics have fallen away by now, though still a goodly number like to learn from their Catholic friends.

To enter into details again as to how the Course is directed would be of little value to the readers of *Central Blatt*. What was said last year about the general features still holds good, and lectures and work were arranged as on that occasion. The par-

ticipants were fewer, but the 150 attending were all men and women of intelligence and good will, who seemed much more eager to learn; although in past years we had been highly impressed by the earnestness of the great majority, this year the general conduct was more that of gentlemen and ladies who are conscious of the important part they are destined to play in the uplifting of their race.

The Catholic African Union comprises now the following branches: 1. Catholic Teachers' associations, which organized a Union during the Course; 2. Mariannhill Farmers' Union, with 17 branches; 3. Catholic Thrift Club, with a most flourishing Tea Room in Durban; 4. People's Banks; 5. Young men's associations; 6. Young women's associations, or Children of Mary; 7. Mothers' associations; 8. Association of the Child Jesus for children, and 9. Temperance associations. All these made remarkable progress since last year and exercise a great social influence on their surroundings. Money saved during this period amounts to nearly three thousand pounds (\$15,000), a very large sum for an impoverished people; homes are improved, as house visits, also amongst non-members, are in vogue, and advice is given, greater comfort enjoyed, the health of babies cared for and the sick looked after in a more satisfactory manner. The different reports read in the evenings were most encouraging. The moral gain of this work is endlessly greater; a healthy Christian self-confidence takes the place of that beastly indifference which degrades any human being so hopelessly.

Much time was devoted at this course to instructions on the way of attending to the business side of the different activities; the associations were consolidated in themselves and new plans for more intensive work developed. Whatever the results may be today, we cherish the hope that Catholic Action amongst our native Africans has come to stay and to accomplish splendid results. Yes, we even cherish in our inmost hearts the proud hope that our European Catholics will wake up and follow the Africans in uniting as Catholics and founding Catholic Action circles.

CHRYSOSTOMUS RUTHIG, R. M. M.,
Flagstaff, Pondo Land, So. A.

Rev. Raymond Vernimont, of Denton, Tex., writes us:

Central Blatt and Social Justice on page 46 has these words: "The Negro remains, on the whole, the Ishmaelite of America, who is accorded neither the justice which society and the State owe all citizens of a country, nor the charity which Christians owe every human being." These fearless words should be broadcasted especially in these U. S., in which the Negro Brother is kicked from pillar to post. Nowhere in the world is the Negro so ill treated as in our country, which claims to be the 'home of the free and the brave'. What hypocrisy! May not some day the Negro and Yellow Races unite, for the purpose of giving the white man, who acts as a tyrant, what he deserves? Is it not possible for a race war to occur in this country? The Christian and public press should exhort the white man to treat the Negro Brother as a human being and a child of God for the sake of peace in America.

Warder's Review

Cursed with Crude and Wicked "Reformers"

The responsibility for the recent "outbreak" of sterilization bills rests with a class of individuals of the kind Charles Dickens had in mind when he wrote of

"wise men. . . who, looking upward at the spangled sky, see nothing there but the reflection of their own great wisdom and book-learning."

The propaganda stimulated by them may yet bear fruit which may seem too sour even for their morally certainly not over-nice taste. House Bill No. 20, introduced in the Fifty-fifth General Assembly of the State of Missouri by a certain Mr. Ballew, would authorize

"sterilization of persons convicted of murder (not committed in the heat of passion), rape, chicken stealing, automobile theft, highway robbery, arson, bombing, mental defectives, epileptics, and persons afflicted with venereal diseases."

While this bill could not be passed, it is significant that it should have been introduced, read, as it was on January 29, in the House of an American State Legislature, and ordered printed. Such a fact should not be passed over lightly, its significance is too portentous. The American mind is not merely stirred, but urged on by emotions, while it disregards reason and scorns the experiences of history.

The American people are cursed with crude and wicked "reformers," who abuse the word science and make of it a fetish with which to harass the people to an extent not surpassed by any African witch doctor.

"Where Would the Farmer Be?"

What the farmer may expect from the coming special session of Congress was revealed by a press dispatch, printed in the Sunday papers on March 31. Among other things the bill, as it will emerge from the Congressional Committee, is expected to create a Farm Board, the very last thing farmers want. They consider this proposal just another Trojan horse.

Writing on the "relief," which is brewing, in the last February issue of the *Nebraska Union Farmer*—a genuine farmers' weekly, not one published for profit by outsiders—the editor warned his readers they should be in readiness

"to oppose vigorously any proposal to set up a Federal Farm Board with any kind of jurisdiction over farmers' co-operatives and with a big fund to intimidate them or organize new ones in disregard or defiance of those already in the field."

He believes, and justly so, "such a Board would certainly be dominated by the very interests that have been exploiting farmers."

He also feels warranted to declare: "They are already laying their plans to capture the Board if one is created."

Returning to the same problem in the issue of the *Nebraska Union Farmer*, of March 27, its editor furthermore contends:

"The great danger in the measure is the provision for a Federal Farm Board with broad powers to meddle with

marketing and to direct the organization and operation of farmers' marketing co-operatives. Sooner or later this Board would certainly be dominated by the very interests that have been exploiting farmers. In the grain trade they are already talking about 'grabbing the wheel.' Then where would we be?"

Blind to the Danger of Centralization

In the mind of many "reformers" the Federal government is the one fixed quantity to be relied on for the consummation of their plans. Nor does the knowledge of the dangers inherent in centralization seem to deter any of them from imposing on the authorities at Washington new obligations.

The "Federal Motion Picture Council in America, Inc.," has even taken for its "watchword" the declaration:

"Only a centralized authority can effectively regulate a centralized Motion Picture Industry."

A letter, addressed to members of the House of Representatives during the recent session of the last Congress, denotes clearly that the "centralized authority" the supporters of the organization referred to have in mind is the Federal government. The communication, signed by Rev. Wm. Sheafe Chase, D. D., General Secretary, asks support

"for Congressman Hudson's bill, H. R. 10761, and also for H. R. Bill 13686 for the *Federal supervision* of the movies without some censorship,"

which bill was at the time before the H. R. Committee on Interstate and Foreign Commerce.

The willingness to aid federalization of power is, of course, based on the assumption of the ability of the groups fostering measures such as the one referred to to continue to influence public opinion and the action of Federal authorities. That the power inherent in a centralized government may some day be assumed by a majority, or perhaps even a minority, essentially inimical to their interests and used against them, seems not to occur to them.

Placing the Blame for "Jurisdictional Disputes"

A very serious indictment of organized labor and the A. F. of L. is contained in resolutions adopted by the National Conference of Building Trades Employers, held in Chicago late in January. These resolutions and their supporting clauses are, in substance:

1. Jurisdictional disputes between labor groups are one of the most disturbing influences now affecting the building industry;

2. The Building Trades Department of the American Federation of Labor, by arbitrarily withdrawing from the board of experts appointed to settle jurisdictional disputes, has thrown the whole field open to graft and unfair practices. This situation has been further aggravated by the action of the New Orleans convention of the A. F. of L. in forbidding even local boards to dispose of local jurisdictional disputes;

3. Such action keeps the Building Industry "in disturbance and turmoil for the furtherance of (labor's) internal politics."

While the *Employers' News*¹⁾ contends that the principles involved are "of the first importance not

1) Published monthly by the Employers' Association of Chicago.

only to the building industry but to employers in general," we would also wish to see the interests of the owners considered. They, too, suffer when unions wrangle over the prerogative to perform a certain piece of work.

An especially atrocious case of this nature came under our observation a few years ago, while New St. Mary's Hospital in St. Louis was in course of construction. The carpenters and metal workers both contended they were privileged to set the window frames and hang the doors, made of metal. Their quarrel was protracted for many, many months, while not merely the contractors but the Sisters stood helplessly by, both suffering a considerable financial loss. Since the rain entered through the window apertures not protected by glass, hardwood floors already laid were ruined, while the Sisters were paying interest on large sums of money at a time when the building should have begun to yield them an income.

One is, therefore, apt to agree with the further demand of the Building Trades Employers, as expressed in the following resolution:

"It is squarely up to the A. F. of L. to show willingness to co-operate by again setting up machinery for disposing of jurisdictional disputes."

Rotarianism: Promoter of Laicism

A certain account, published in the Catholic press of the country, indicating a reversal of opinion regarding Rotary had taken place in Rome, would seem to reveal the opinion, those responsible for this hurried declaration believed the unfavorable comment on the part of Roman authorities regarding so great an American institution, had been hasty and ill-advised.

It appears, the editor of the *American Mercury*, Mr. H. L. Mencken, for all his skepticism and Voltairian iconoclasm, perceives more clearly than those, who should be able to discern fundamental faults of Rotary, its tendency to promote the apotheosis of its members in particular and the deification of man in general, in accordance with the principles of neo-humanism.

Discussing in the "Library," a department of his magazine, a certain book, which is said by him to fit "neatly into the gap separating 'Main Street' and 'Babbitt,'" and which is, "in a sense, a gloss from both,"¹⁾ Mr. Mencken declares that it discloses the working people, when they are religious at all, as attending Methodist revivals or submitting to swindling by spiritualists. The members of the country club caste, he continues, "either succumb to Christian Science or take refuge in the blather of Rotary."

"Rotary," Mencken writes, "indeed, has become a formidable rival to the actual churches. It satisfies Babbitt's vague yearning for sacrifice and self-approval²⁾ without forcing him to give any support to supernaturalism. Its credo is nonsensical, but it is not quite as nonsensical as the credo of orthodox Christianity.³⁾ Thus Babbitt can

embrace it without doing any violence to that skepticism which has begun to invade even Middletown. He may continue to go to church, but it is without gusto: the exhortations of his *shamans* harry him without really convincing him. The idealism that glows within him finds its true escape at the midweek luncheon table, where virtue is identified with prosperity and a good name is immediately translated into profitable orders."⁴⁾

Mr. Mencken's opinion is quite clearly in accord with that of the Bishop of Almeria, who, in his recent Lenten pastoral declared regarding Rotarianism:

"It is sufficient to know of it that there appears in its morals a dangerous laicism, which true believers cannot admit."

It is not, of course, contended that all Rotarians, or even a considerable number of Rotarians, recognize the tendencies referred to. Much less that they meet for the purpose of fostering laicism or, in fact, subservient theories of any kind.

Rotary meetings are rather convivial gatherings of men, like-minded to the extent of assuming with Faust that supernaturalistic motives of behavior are impediments to progress. Faust's gospel of worldly-mindedness, his declarations regarding the transcendental nature of unseen objects of faith,⁵⁾ would express the Rotarian's view of life were he inclined to philosophize.

Contemporary Opinion

The process of trial and error in the use of land for farming was started in the Mississippi Valley by the first settlers who crossed the mountains at the headwaters of the eastern tributaries of the Ohio River about Revolutionary days and has been going on ever since.

As a people we are still somewhat young and inexperienced. Like the young man who fancies his inheritance is inexhaustible, we fancy that soil fertility is a fixed condition inherent to land in the very nature of things, and we clear land on steep slopes and use it for intertilled crops where similar land in older countries would either be kept in forest or would be terraced before being plowed. . . . The report on one drainage unit where soil erosion is particularly malignant shows that 30 per cent of the total area under plow was abandoned between 1920 and 1925, largely because of soil losses. . . . The misuse of farm soils is not a sin peculiar to one class or region. It is far too common north, south, east, and west. E. A. SHERMAN,

Associate Forester, Forest Service¹⁾

Considerable interest has attached to the scheme of the Imperial Tobacco Company for the capitalization of its hidden reserves. From the reserves (the extent of which has hitherto been undisclosed), the directors are capitalizing £4,000,000, with a further £3,500,000 from general reserve. A bonus issue

⁴⁾ *The American Mercury*, March 1928, p. 380.

⁵⁾ Comp. Faust's Monologue in the Presence of Sorrow, Act V. of the Second Part of the Drama.

¹⁾ The Protection Forests of the Mississippi River Watershed and Their Part in Flood Prevention. Washington, D. C., 1928, pp. 34-35.

¹⁾ Middletown: A Study in Contemporary American Culture, by Robert S. Lynd and Helen Merrell Lynd.

²⁾ As granted the chosen according to the doctrine of predestination. Ed.

³⁾ As expressed in Fundamentalism. Ed.

of one share for every four held is to be made on the original capital of £29,951,697. A cash distribution of the 26 per cent in respect of the year to October 31st, 1928, is being made, this being an increase of 1 per cent on the previous year's payment. The way in which the capital of the Imperial Tobacco Company has grown affords some illustration of the ways of modern finance. This is the fourth bonus share issue made to the shareholders in the past 13 years. On the day that the announcement was made the shares rose to 137s. from the opening price of 128s. 6d. At this price and taking 26 per cent dividend as the basis of calculation, the yield will be £4. 17s. 9d. per cent free of income tax. Here, again, we have an illustration of the fact that the speculator who has the money to purchase, and who can afford to wait for results, has a distinct advantage from the money point as against the small investor who has to be satisfied with his own savings for establishing and increasing his capital.

*The Producer*¹⁾

The public has been "researched." The bargain crowd has dwindled; the bargain cry brings fewer recruits; the bargain idea inculcates no buying habit favorable to the seller. The public no longer wants price; it wants satisfaction. It wants style, beauty, color, convenience, pride-values, prestige goods.

The masses have money, and they want to spend it for something better than bargains. Otto Kahn says: "The difference between that which is available to people of moderate means and that which is available to the rich, is steadily diminishing." The advent of institutional pride on the part of the seller and the development of standards of taste on the part of the public have combined to take the emphasis off price and place it on satisfaction.

We see plain cotton forsaken for silk, and wool for fur. The electrical iceman has arrived, the self-firing furnace, the plug-in radio. They all cost money; yet the manufacturers and purveyors of these articles know the public will find the money with which to buy satisfaction. The backward industries apologize, "When the buyer pays for something better he'll get it, and not before." The forward industries entreat, "See, we have thrown out all the old patterns; everything now is new, colorful, irresistible." The backward industries and companies are production-minded, routine-bound; the prosperous concerns have a market viewpoint.

In the passing of the bargain mind, there is food for thought. . . .

*Rags in Paper*²⁾

Social life is more active than in 1890, but it is of the type of the dance, the tea, the bridge party and the country-club luncheon. Swank, class and the clink of coin are its earmarks. On the adult level, it is chiefly the business class who can engage in such activities. The workers more and more show the development of introvert tendencies, going it alone in the "old bus" or slipping into a movie

or an occasional show. But the high school population—which incidentally has increased eleven-fold while the city's population has increased three-and-a-half-fold—copies the patterns of the business class. Through their children, the working class are receiving a diffusion of business-class standards, but the chief result at this point is in the further heightening of economic tensions due to the determination of the workers to give their children the "right" clothes and sufficient money to keep up the social pace of high school life. Make no mistake; it is the social life, not the academic, that counts in Middletown. Middletown believes in education, for education makes it possible for one's child to be assured of a place in the business class. Education makes the young conform to the mores of Main Street, even though many of these be the fatal traps of moron thought which catch succeeding generations in penury, class hatreds, self-satisfied ignorance and war. HENRY M. BUSCH,

*in The Survey*¹⁾

Mr. William Doak, Vice-President of the Brotherhood of Railroad Trainmen, which, as Mr. Green assures us, has the sympathy of the American Federation of Labor, is a candidate for Secretary of Labor under President Hoover. We trust that if he is appointed it will be with no misapprehension on the part of the President-elect as to the sort of thing that he is doing.

William Doak was for a long time an employe in the great railroad yards of the city of Bluefield, West Virginia, and in his official capacity, there was no one more active and more determined to remove all Negro employes from the railroad than Mr. Doak. He left there and went to Roanoke, Virginia, and there maintained this attitude of hostility.

It was not simply that he kept Negroes out of his Union. According to the Constitution of the Union of which he is Vice-President, no person of Negro descent, no matter what his ability, character or training has been, can ever be a member of the Railroad Trainmen's Union. But this is not enough for Mr. Doak. In addition to that, he has tried to see to it that every decent way of earning bread and butter on the part of Negroes, so far as railways are concerned, shall be cut off.

To put a man of this kind in the Cabinet as Secretary of Labor would be the grimmest joke ever perpetrated at the expense of a long suffering people. There are in the United States numbers of well-meaning folk who ask insistently why Negroes as a mass are the enemies of American Labor, and why they are available for scabs and strike-breakers. One terse answer is Doak.

W. E. DuBois, in *The Crisis*²⁾

1) From an article: "Main Street Under a Microscope", a review of the volume recently published under the title "Middletown: A Study in Contemporary American Culture."

2) March, 1929, p. 93. President Hoover's apparent willingness to allow Secretary of Labor Davis to continue in office may not be without some significance in view of the opinion expressed by Dr. Du Bois.

1) Published by the Wholesale Co-Operative Society. Manchester, Feb., 1929, p. 49.

2) P. 1 No. 9. Published by Rag Content Paper Manufacturers, Springfield, Mass.

Sodalist-Printers in the Service of the Missions

Before and after discovery of the art of printing from movable type a religious community, all too little known, served the cause of secular and religious education in a remarkable manner by their own labor in teaching, and the writing and publishing of books. This community, the Brothers of the Common Life, founded by twelve men in Deventer in the Netherlands about 1380, roughly seventy years before the advent of the printing press, demanded of its members that they live in common without vows and without personal property and sustain themselves out of the proceeds of labor performed in common. Priests as well as laymen were accepted as members, some of the most distinguished being Thomas a Kempis, author of the "Imitation," Nicholas Kopernikus, the astronomer, and his precursor Nicholas of Cusa, the great Cardinal. Communities were established in a number of Dutch and German cities, some of the houses remaining in the hands of the Brothers until the beginning of the last century. While preaching and teaching occupied some of the members at all times, their special pursuit was the writing and transcribing, and later the printing of books and their dissemination. "Through their unflagging toil in the scriptorium and afterward at the press," writes Ernest Gilliat-Smith in the Catholic Encyclopedia, "they were able to multiply their spiritual writings and to scatter them broadcast throughout the land, instinct with the spirit of the 'Imitation.' Amongst them are to be found the choicest flowers of fifteenth century Flemish prose."

Writing, transcribing, printing, binding and dissemination of books has given these Brothers, whose origin dates back to some one hundred and thirty odd years before Luther, so distinguished a position in the history of books and the printing trade that no record of the development of the art of binding, nor yet that of printing, were complete without recognition of their merits; even as promotion of the art of printing by Princes of the church, the monasteries and even the mendicant orders during the fifteenth century are matters of historical record.

Another remarkable instance of book-production by members of a religious community is that of the Mechitarists, a congregation of monks founded in 1701 in Constantinople by an Armenian priest, Mechitar, for the purpose of promoting the religious and cultural education of the Armenians. Their residence in Constantinople being made impossible by the Turks, these monks in 1717 emigrated to the Island of San Lazzaro, near Venice. A division occurred within the community about 1773, when the older monks, who held to the name of Mechitarists, left for Trieste, whence they migrated in 1810 to Vienna. Here St. Clement Maria Hofbauer was instrumental in obtaining for them a one-time Capuchin monastery. Both mon-

asteries, the one at Venice and that at Vienna, continued their remarkable endeavors in printing, binding and disseminating reading matter in Armenian, the Viennese house later adding books in German to their output.¹⁾

Missionary orders today also employ the printing press. The Catholic reading public are well acquainted with some of their publications, which provide instruction and entertainment, report on mission activities and prospects, while they seek to stimulate interest in and support for the propagation of the Faith in pagan countries. But less is known of the efforts of these orders and congregations to provide reading matter for the people in mission fields in their own tongues. Yet the Fathers of the Divine Word, in addition to their printeries at Steyl in Holland, Techny, Ill., and others, maintain similar establishments, serving these purposes, in Jentschoufu and Tsingtau in China, Lomo in Togoland, Buenos Aires, in the Argentine, Juiz de Fora, in Brazil, and Manila in the Philippine Islands; while the Trappists, with headquarters in Mariannahill, South Africa, have likewise entered upon printing for the Natives in their own tongues.

During recent decades a group of Catholic women have developed a remarkable enterprise along somewhat similar lines, with the two-fold distinction, however, that, like the Brothers of the Common Life and the Mechitarists, they perform the labor attached to the production of printed matter with their own hands, and that they produce only for needs in the missions, in the languages of the Negroes. They are the Mission Auxiliaries of the Religious Institute of St. Peter Claver for the African Missions, professed Sisters, Sodalists of St. Peter Claver. This Sodality also has numerous members, who live in the world and pursue their wonted occupations, supporting the labors of the Sodality proper by their alms and prayers. The Sodalists proper, however, live the community life prescribed by the Rule of the Institute in the three chief houses, in which there are also large printing establishments, in Rome, Salzburg (in Austria), and Nettuno (Italy). The Sodality was founded in 1894 at Salzburg by a noble-minded woman, the late Countess Maria Ledochowska (d. 1922), the cause of whose beatification is being urged at Rome. Shortly before his death Leo XIII permitted the transfer of the center of the Sodality to Rome, the Holy See definitely approving of it March 7, 1910. The Sodality includes various endeavors in behalf of the African Missions in its aims, among others the liberation of slaves.²⁾

While its purposes and some of its activities are quite well known in a general way, this cannot be said of the important and remarkable endeavors

1) Of the set of Reports of the Leopoldine Foundation in the Central Bureau library no less than nineteen volumes, for the period between the years 1835 and '63, bear the imprint of the press of the Mechitarist Fathers, Vienna.

2) American headquarters are at 3624 West Pine Blvd., St. Louis.

of the Sodalist printers, the members of the Sodality proper, in the three houses mentioned.³) These Sisters—though called Auxiliary Missionaries, they do not enter the mission field personally, but rather aid the priests and religious who labor there—set up, print and bind and forward to missionaries in Africa, free of charge, truly remarkable quantities of books of great variety. "Scarce a month passes," writes the Directress General, Madame Marie Falkenhayn, from Rome, to the Central Bureau of the C. V., "without a manuscript from Africa being received. Since occasionally the number of books required at one and the same time is beyond the capacity of the plant, some are printed in outside printeries at the expense of the Sodality."

One phase of the scope of the undertaking is graphically illustrated by the following summary of languages in which books have been printed by the Sodalists:

Acioi; Alur; Bene Mukuni; Barambo; Bantu; Chiswina; Duala; Gallas; Gengbe; Ghekoio; Giur; Herero; Ibo; Kiswahili; Kaffir; Kinyamwesi; Kinyanya; Kivarama; Kuman; Kikongo; Kikuiu; Ludama; Lomongo; Madi; Malgash; Pounau; Sesotho; Sindebele; Simbukuxu; Soso; Yoruba; Zulu; Pamue; Dhölwo; Waziruku; Ewe; Kissi; Tonga; Sérér; Diola; Secwana; Lingala; Bush English; Kômbe; Kirundi; Nilotic-Kavirondo; Baya; Mbundu; Iraku; Kivili; Utchokwe; 2 languages, the names of which are unknown to headquarters.⁴)

Amazing as this proof of variety of languages, in which the printer-sodalists work, is, the total volume of works produced and the variety of texts is no less admirable. The following summary shows the total of production up to the end of 1928:

40 Catechisms	in 30 languages	241,950 copies
12 Bible Histories.....	in 10 languages	111,900 copies
13 Prayer Books.....	in 14 languages	129,300 copies
5 Hymn Books.....	in 4 languages	37,700 copies
1 Way of the Cross.....	in 1 language	1,000 copies
2 Stories of the Passion of Our Lord	in 2 languages	9,700 copies
3 Lives of Christ.....	in 3 languages	12,000 copies
1 Epistles and Gospels.....	in 1 language	115,000 copies
2 Gospels for Sundays.....	in 2 languages	2,900 copies
1 New Testament.....	in 1 language	10,200 copies
1 Imitation of Christ.....	in 1 language	2,200 copies
1 Treatise on the Mass.....	in 1 language	2,000 copies
1 Glories of Mary.....	in 1 language	10,000 copies
1 Vademecum for Cate- chists	in 1 language	2,000 copies
1 Synodal Statutes	in 1 language	200 copies
1 Course of Instructions for the Clergy.....	in 1 language	700 copies
1 Calendar	in 1 language	4,000 copies
4 Lives of the Saints.....	in 4 languages	13,200 copies
4 Dictionaries	in 6 languages	8,320 copies
1 Grammar	in 1 language	1,000 copies
10 Primers and Readers.....	in 8 languages	38,450 copies
1 Arithmetic Text Book.....	in 1 language	10,000 copies
38 Reading Charts	in 3 languages	2,010 copies

The total of 145 different books, printed in 53 different languages, naturally seems a more striking achievement than that indicated by the total

³) The modest little "Echo aus Africa" and *Echo from Africa*, German and English organs of the Sodality, rather seek to stimulate interest in the missions than to tell of the achievements of the organization.

⁴) These and other figures, as well as the facts stated herein concerning the Sodality of St. Peter Claver, were supplied by Madame Falkenhayn.

number of copies printed, namely, 765,730, which does not loom large to those accustomed to figures running into the millions. However, one can readily observe, by comparing the separate items, that prudent restraint has been coupled with remarkable initiative. Of various features of the achievement that of the different languages is extremely unique, in view of the circumstance that the type must be specially cut and cast, entirely apart from the difficulties encountered in setting type in languages unknown to the working staff. Anything at all similar, undertaken by a concern operating for profit, would involve prohibitive costs. Hence, here again religious zeal renders possible what might not otherwise be achieved.

While the printing endeavors of the Sodality, like their other undertakings, are supported by contributions from all sources, specific aid may be given them by contributions of \$1,000; the donor of such a sum becomes the founder of an edition of a particular book, his name being inscribed on a fly-leaf, with a request for the prayers of those using the book. Life Members make a one-time contribution of \$100, while Promoters donate \$5 annually and Members \$1.

Naturally the unselfish and fruitful labors of the Sodality of St. Peter Claver and its Auxiliary Missionaries in particular have been blessed by Popes, Bishops, missionaries and others. His Eminence Cardinal Van Rossum, Prefect of the Congregation of the Propaganda, commends their efforts highly, while Bishop Grouzet, Vicar Apostolic of Port Dauphin, acknowledges especially the apostolate of the printing press:

"... The 'Epistles and Gospels' you have sent us are the gift of gifts. . . . As quickly as our Malgash natives learn the letters of the alphabet they display a desire and even a passion for reading; one might say they fling themselves at the Protestant books, which increase in number as quickly as grasshoppers do, and in general are as clever as they are dangerous for the still untrained minds. We shall now put your books into the field against them, and our Christians will devour them. Our greatest wish would be realized if we had still other simple religious books. . . ."

That the apostolate of the printing press, as engaged in by the sodalist-printers of St. Peter Claver Institute, may be enabled to meet this, and many other needs of the missions by the particular fruits of their labors, is a wish all friends of the missions will cherish. One of the purposes of their endeavors—to provide suitable means to assist in winning souls from paganism for Christ—has been repeatedly noted; the second—to offset Protestant efforts in the same field—is referred to by Bishop Grouzet. The comparison employed by him in speaking of the flood of Protestant books may mean little to the American city-dweller; but to those who have heard of the swarms of grasshoppers, which at times clouded the skies before settling down on the fields and destroying the fruits of pioneer planting in Kansas, Nebraska and the Dakotas, the simile will be illuminating. The two-fold purpose provides an adequate standard by which to measure the value of the labors of the women religious engaged in the apostolate in a manner worthy of distinguished precursors.

A. F. B.

CATHOLIC ACTION

At Barmen-Elberfeld, in Rhineland, where Fr. Adolf Kolping founded the first Journeymen's Society, the Gesellenverein, a memorial chapel will be erected in honor of this priest whose beatification is being considered at Rome.

The Dean of Barmen-Elberfeld describes Fr. Kolping as "not only the founder of the greatest and most important Catholic association of workers, but also the modern apostle of family and professional life."

Fr. Kolping was born on December 8, 1813, at Kerpen, near Cologne, and before entering the seminary was a shoemaker. He was called Gesellenvater, or the Journeymen's Father.

Bishop Fulman, of Lublin, Poland, has invited the clergy of his diocese to co-operate in and intensify the work of Catholic Social Action. Exploring the fact that there are not enough Catholic organizers to cope with post-War social problems, he points out that the existing Catholic societies must be developed on new lines.

In the sphere of education and Catholic culture a higher level must be attained, therefore Catholic Action must be closely linked with the teaching body. A mentality favorable toward education must be created among the masses, and a knowledge of literature diffused by means of lectures and parochial libraries.

The Bishop also wants more active workers on behalf of the cause of charity—people who will labor in accordance with the spirit of St. Vincent de Paul. Small groups should be allotted the task of registering the poor and urging the municipalities to adopt measures for the betterment of the unfortunate and morally abandoned.

RACIALISM

"Humiliated and deeply mortified" because a street car conductor allowed a Negro woman to sit down and remain seated, a white woman filed suit for \$2,000 against the Memphis Street Railway Company in Circuit Court.

The plaintiff states that she had boarded the car Jan. 30 and occupied a seat, and a few blocks further on a Race woman boarded the car and sat down beside her. White male passengers protested to the conductor, she says, but he refused to act.

Finally, it is claimed, a white man seated across from her, asked the negro woman to move, and she did so, cursing him and cutting him with a knife. The conductor is said to have done nothing and opened the door so the negro woman could make her exit.

GOVERNMENT OWNERSHIP

Official statement of earnings and expenses of the Canadian National Railway for 1928 shows an increase of nearly \$13,000,000 in net earnings. As a result, net earnings of the system for the past year reached total of \$58,383,577, compared to \$45,400,690 in 1927, an increase of \$12,982,887 or 28.60%.

Gross earnings amounted to \$12,631,921, compared with gross earnings in 1927 of \$248,716,374. This is an increase of \$27,915,546 over the year 1927, equivalent to 11.22%.

During the year working expenses of the system were \$218,248,343, compared with a total of \$203,315,684 during 1927, an increase of \$14,932,659, or 7.34%.

Because of these favorable financial conditions the operating ratio of the system during 1928 was reduced to 78.89% in comparison with 81.75% for 1927.

OLD AGE PENSIONS

Public pensions for aged dependent persons are now authorized by legislation in Alaska and in six States, namely Colorado, Kentucky, Maryland, Montana, Nevada, and Wisconsin, according to a statement made public by the Bureau of Labor Statistics of the Department of Labor, based upon a recent survey.

In each of the six States the legislation is merely permissive to the counties, it was stated. So far as could be ascertained, it was said, only 52 of the 351 counties in the six States have adopted the pension system. About 1,000 persons are receiving pensions, the average being \$17.37 per month.

FLOATING POPULATION

Protection of communities from solicitations and demands of transients who infest the highways, and protection of children who are being reared to be migratory citizens is one of the purposes of Inter-County Family Welfare Councils being sponsored by the Missouri Conference of Social Work. The Inter-County Council of Audrain, Boone, Calloway, Cole, Cooper and Randolph counties is now functioning.

The Council has agreed that it will not give railroad tickets or highway transportation to transients without first verifying the fact that the place to which these transients are going is their legal residence, or that someone will give them care there; no meal tickets will be given to able-bodied men travelling alone. When a woman and children are accompanied by a man the organization agree to give lodging and meals to the woman but not to the man.

FEMINISM

A system of co-ordination between various women's organizations and the Department of War in order to promote national defense, was announced by the late Secretary of War, Dwight F. Davis, shortly before the closing of his term of office.

The announcement followed a meeting on February 25 of representatives of various women's organizations with Secretary Davis. The meeting was held, Secretary Davis explained, as the result of continued demands on the part of women to have some part in the civilian work of national defense. They believed, Secretary Davis said, that they have as much right to participate in these activities as the men.

Accordingly it has been arranged, Secretary Davis stated, for the appointment of a woman as chief contact officer between the Secretary of War and the women of the country. She will be aided by representatives in the nine corps areas of the United States and in the Philippines, Hawaii, Porto Rico and the Panama Canal Zone.

These women, Secretary Davis said, will act personally and not for their organizations, although it will be their duty to secure the co-operation of all women's organizations.

STABILIZATION OF PRODUCTION

Stabilization of the early potato industry by providing growers with economic information on supply and demand is the purpose of the Interstate Early Potato Committee of which A. E. Mercker, of New York, has been made secretary.

The Committee, of which J. R. Hutcheson, Director of Agricultural Extension of Virginia, is chairman, is com-

posed of the extension services of Virginia, Maryland, North Carolina and the Department of Agriculture. The work is to be supported by funds provided jointly by the extension services of the three States and the Department of Agriculture.

WHEAT POOLS

The directors of the Alberta Wheat Pool have decided to proceed with the formation of a Coarse Grains Pool which will be operative for the 1929 crop. The present wheat machinery will be employed in handling coarse grains and no new organization will be necessary. Only members of the wheat pool will be eligible to participate.

Wheat pools in Manitoba and Saskatchewan have been operating coarse grain pools since 1925. In the former province farmers are permitted to sign either contract without the necessity of signing the other, but in Saskatchewan, while wheat pool members are not compelled to sign the coarse grain contracts, they are not permitted to sign such contracts unless they have signed wheat contracts. The Alberta system will be based on that in Saskatchewan.

Pool officials express satisfaction with the results attained by the coarse grain pools in Manitoba and Saskatchewan and it is believed that this experience has been of some influence in determining the formation of the Alberta pool.

TREND OF FARM POPULATION

The farm population of the United States is now the smallest in 20 years, reports the Bureau of Agricultural Economics, Department of Agriculture, which estimates the farm population of 27,511,000 persons on January 1, 1929, as compared with a peak of 32,000,000 persons in 1909.

The Bureau's estimate also shows a decrease in farm population during the past year despite improved agricultural conditions and a slight slackening in industrial employment, the January 1, 1929, figure comparing with a farm population of 27,699,000 persons in January 1, 1928.

The movement away from farms slowed up somewhat during the year as compared with immediately preceding years, but the movement from cities to farms was also smaller. Thus it is shown that 1,960,000 persons left farms during the past year, compared with 1,978,000 in 1927, and with 2,155,000 in 1926. The movement from cities to farms was 1,362,000 persons last year, 1,374,000 in 1927, and 1,135,000 in 1926.

The large farm birthrate of 23 births per 1,000 persons and small death rate of 8 deaths per 1,000 persons has been a large factor in offsetting the farm to city movement, so that the net loss of farm population last year was 188,000 persons, compared with 193,000 in 1927, and with 649,000 in 1926.

RATIONALIZATION OF BUSINESS METHODS

According to J. W. Millard, Grocery Survey Director of the Division of Domestic Commerce, Department of Commerce, the "Louisville Laboratory" is conducting what is to constitute a complete survey of the grocery business in Louisville, Kentucky. It was stimulated partly because of the fact that in 1927 there were on the average of 30 retail grocers dropping out of business every month and 32 new ones starting, in Louisville.

"As a result of this situation," Mr. Millard said, "tremendous losses occurred." An example in one case was that of a carpenter who had saved up \$600 and thought he would go into the grocery business. Nearly all this money he had

saved was used in buying fixtures for his store. He took in considerable stock on credit, and when he went out of business, the wholesaler who extended credit on his stock, the various houses who sold him grocery equipment on time, and others lost heavily.

"This was a usual occurrence in Louisville, and probably happens in many other lines of business in every community in the country."

DISHONEST TRADE PRACTICES

The Federal Trade Commission published the following announcement: "Misrepresentation in word and picture of soft-drink powders as apple, raspberry, strawberry, grape and other fruits when they are not manufactured in whole or in part from the juice of these fruits and do not contain the juice of such fruits in such substantial quantities as to be properly and accurately designated by the names of such fruits, will be discontinued by a corporation engaged in the manufacture of concentrates and powders for use in preparation of beverages.

"This company also manufactures soaps, advertising its products as Pure Olive Oil Castile Soap, when in truth the soaps were not manufactured from olive oil so as to be accurately described as Pure Olive Oil Castile Soap.

"Another of the company's soap products was designated Lemon Soap or Lemon Complexion Soap, when in truth it was not made from any substance derived from lemons.

"The company signed a stipulation agreement with the Federal Trade Commission to cease and desist from these misrepresentations."

LABOR EFFICIENCY

Dr. Lewis A. Wilson, Assistant State Commissioner of Education for Vocational and Extension Education, addressing the 23rd Annual Convention of the Empire State Gas and Electric Association in New York City recently, referred to the efficiency of New York State's industrial workers as follows:

"It is probably true that the average manufacturer in the United States feels that the New York State industries are seriously handicapped because of the high wages paid industrial workers. The average annual wages paid wage earners in New York State in 1925 were \$1,439, as compared with \$1,280 for the entire country. Two competing industrial states paid higher wages—Michigan, \$1,583, and Ohio, \$1,442.

"The actual labor cost, however, in 1925, per '\$1000 value added by manufacturing' is lower in New York State than it is in forty-one other states. The average labor cost in the United States is \$425.89 as compared with \$376.87 in New York State. In the seven major competing industrial states it varies from \$426.58 in New Jersey to \$477.26 in Michigan. In many of the states, where 'cheap labor' is considered an asset, the actual labor costs are much higher than in New York State. In general our wage earners are more efficient than in most states. There may be certain industries in the state where labor costs are higher than in the other states, but the average for New York with highly diversified industries is low."

COMPANY STORES

It is claimed by the Federated Press, a news agency supplying information to labor papers, that in the company towns of Alabama the U. S. Steel subsidiary and the independent coal and iron concerns bolster their company stores by the check system. "A worker who wants money before pay-

day," says a F. P. report, "receives not cash but checks, redeemable only at the company store."

It is further claimed that by holding back two weeks' pay the company drives the new employe to the company store unless he has cash on hand. Near Birmingham company store prices are only slightly above the ordinary stores. Red Cross workers say that they prefer not to deal with the company stores as ordinary food shops sometimes give reductions in charity cases but company stores never do.

CHAIN STORES

Sales of chain grocery stores in Canada have increased 400 to 500 per cent since 1922, and the increase in 1928 was 25 per cent over sales in 1927.

The 1928 growth was in line with the general trend since chain stores have become a recognized factor in the system of retail distribution. There are now about 3,000 chain stores in Canada. Of this total, 1,200 stores are operated in Ontario and Quebec by 15 Canadian chains.

A new \$10,000,000 chain pharmacy system, to be known as Spanier's Drug Stores, Inc., consisting of 121 initial units in the metropolitan area, has been formed by Aaron Spanier, New York.

Mr. Spanier, who has been working on the formation of the chain, assisted by Wall Street bankers, for the last six months, said the organization would obtain capital by the sale of \$6,500,000 in securities. At the start sixty-five to seventy stores are planned in Manhattan, thirty in Brooklyn, three in Staten Island, three in Jersey City, two in Newark, and the rest in the Bronx. The advantages of owner management would be retained, Mr. Spanier said, by keeping the original owners of the stores as managers under a plan whereby they would receive salaries and an allotment of stock in the new system.

American Stores Co. gross sales for 1928 of \$137,311,512 established a new high record. Gain over 1927 was \$16,646,945, by far the largest yearly increase ever reported. Greatest previous gain was \$10,707,469 in 1925, while in 1927 the increase was \$3,762,336. The company added an unusually large number of stores during the year. Altogether about 425 were added in 1928. These included 305 acquired from United States Stores Co. in northern New Jersey and 19 in Washington, D. C. New units were added at more or less regular periods throughout the year, averaging around 10 a month.

Following gives sales total for 1928 and number of stores in operation at the close of the year together with comparisons back to 1923, also net profit figures for years prior to 1928:

	Gross sales	Net profits	Stores
1928	\$137,311,512	2,560
1927	120,664,567	\$6,749,808	2,133
1926	116,902,229	7,775,917	1,983
1925	108,886,071	6,473,635	1,792
1924	98,178,602	6,524,577	1,630
1923	94,579,850	5,676,853	1,475

PREHISTORIC MAN

Bushman paintings have been discovered in a Basutoland cave by a German archaeological party under the leadership of Dr. Frobenius, of Frankfurt University. The paintings, which are in an exceptional state of preservation, are believed to date

from before the Christian era, and seem to have been done at different periods.

In addition to scenes of the chase, which are a familiar feature of other Bushman paintings, there is a battle scene in which the contending parties are painted respectively in dark brown and white. The colored warriors have gained the day, for the white figures are lying slain, while the colored men are making off, carrying a white figure held above their heads. The figures are of grotesque, unfinished character, and, in accordance with Bushman tradition, the heads are not human, but usually of animals. What the white figures represent, whether an early white civilization or merely the artistic emphasis of tribal distinctions, remains to be decided.

There is nothing in the general quality of the work to distinguish it from other Bushman paintings, except its completeness. The facsimile to scale, which Dr. Frobenius has brought to Pretoria, resembles a tapestry, and covers the whole extent of three walls of a large room. In the hunting scenes the men carry bows and arrows, quivers, and bushman's weapons, and there are also processional groups, in which some figures carry emblems. What appear to be devils are also represented.

RESTRICTION OF SALOONS

When it was found that the Irish Free State had one saloon for every 230 of the population, as compared with one for every 695 of the population in Scotland, the Government passed an Act of the Oireachtas for a reduction in the number of licensed houses. The driving force was the late Vice-President O'Higgins.

The operation of the law is unusual. The Civic Guards apply to the local district justice in cases where they consider the saloons too numerous. If he agrees that a particular saloon should be abolished, he grants a reference order. Then the Circuit Judge pronounces on the matter, and fixes the compensation to be given to the dispossessed license holder. The assistants can get a gratuity. The state pays the money in cash. But it gets the money back from the licensed traders who are supposed to be benefited by the extinction of rivals.

In the first year's working of the Act nearly three hundred licenses were extinguished. But this diminution has not kept pace with the fall in the population, and so the Saorstát has now still one public house for every 220 of the population.

ACCIDENT PREVENTION

The railroad brotherhoods have filed a petition with the Interstate Commerce Commission requesting that the railroads should be required to install automatic coupling on all cars within a period of five years in order that it may no longer be necessary for the men to go between or under the cars for the purpose of connecting trains. The petition alleges that under the present method of operating trains, hundreds of men are killed or injured annually, and that many collisions, wrecks and derailments are due solely to the present means of coupling the air, signal and steam hose on trains.

The brotherhoods' petition recites that an automatic trains-pipes connector now has been developed that will operate perfectly under all conditions, eliminate accidents, facilitate the making up and handling of trains, decrease the present cost of maintenance and operation of trains, and pay for itself within a reasonable period through savings in costs.

The Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, Willibald Eibner, New Ulm, Minn.
 First Vice-President, Hy. B. Dielmann, San Antonio, Tex.
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Trustees, Michael Deck, St. Louis; E. A. Winkelmann, St. Louis; Jos. F. Brockland, St. Louis; Otto H. Kreuzberger, Evansville, Ind.; Anth. J. Zeits, Philadelphia, Pa.; Wm. Siefen, New Haven, Conn.; John A. Roehl, Milwaukee, Wis.; John J. Jantz, Detroit, Mich.; John L. Sebald, Baltimore, Md.

The Executive Committee consists of the Officers, the Trustees, the Committee on Social Propaganda, the Presidents of the State Leagues, and the following members at large: Rev. A. Mayer, Mo.; H. Dittlinger, Tex.; Chas. Hilker, Ind.; Frank L. Trutter, Ill.; and Jos. Berning, O.

Hon. Presidents: M. F. Girten, Chicago, Ill., and Charles Korz, Butler, N. J.

Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: Catholic Action or Action of Catholics.

PIUS X.

Fundamentals of Christian Solidarity

When the crew of a wrecked ship escape in an open boat, and the boat is crowded, the provisions scanty, and the prospect of making land distant, laws are instantly established and enforced which no one thinks of disobeying. An entire equality of claim to the provisions is acknowledged without dispute; and an equal liability to necessary labor. No man who can row is allowed to refuse his oar; no man, however much money he may have saved in his pocket, is allowed so much as half a biscuit beyond his proper ration. Any riotous person who endangered the safety of the rest would be bound, and laid in the bottom of the boat, without the smallest compunction for such violation of the principles of individual liberty; and on the other hand, any child, or woman, or aged person, who was helpless, and exposed to greater danger and suffering by their weakness, would receive more than ordinary care and indulgence, not unaccompanied with unanimous self-sacrifice, on the part of the laboring crew.

There is never any question, under circumstances like these, of what is right and wrong, worthy and unworthy, wise or foolish. If there be any question, there is little hope for boat or crew. The right man is put at the helm; every available hand is set to the

oars; the sick are tended, and the vicious restrained, at once, and decisively; or if not, the end is near.

* * *

Now, the circumstances of every associated group of human society, contending bravely for national honors, and felicity of life, differ only from those thus supposed, in the greater, instead of less, necessity for the establishment of restraining law. There is no point of difference in the difficulties to be met, nor in the rights reciprocally to be exercised. Vice and indolence are not less, but more, injurious in a nation than in a boat's company; the modes in which they affect the interests of worthy persons being far more complex, and more easily concealed. The right of restraint, vested in those who labor, over those who would impede their labor, is as absolute in the large as in the small society; the equal claim to share in whatever is necessary to the common life (or commonwealth) is as indefeasible; the claim of the sick and helpless to be cared for by the strong with earnest self-sacrifice, is as pitiful and as imperative; the necessity that the governing authority should be in the hands of a true and trained pilot is as clear, and as constant. In none of these conditions is there any difference between a nation and a boat's company. The only difference is this, that the impossibility of discerning the effects of individual error and crime, or of counteracting them by individual effort, in the affairs of a great nation, renders it tenfold more necessary than in a small society that direction by law should be sternly established. Assume that your boat's crew is disorderly and licentious, and will, by agreement, submit to no order;—the most troublesome of them will yet be easily discerned; and the chance is that the best man among them knocks him down. Common instinct of self-preservation will make the rioters put a good sailor at the helm, and impulsive pity and occasional help will be by heart and hand, here and there given to visible distress. Not so in the ship of the realm. The most troublesome persons in it are usually the least recognized for such, and the most active in its management; the best men mind their own business patiently, and are never thought of; the good helmsman never touches the tiller but in the last extremity; and the worst forms of misery are hidden, not only from every eye, but from every thought. . . .

* * *

There is, however, one important condition in national economy, in which the analogy of that of a ship's company is incomplete: namely, that while labor at oar or sail is necessarily united, and can attain no independent good, or personal profit, the labor properly undertaken by the several members of a political community is necessarily, and justly, within certain limits, independent; and obtains for them independent advantage, of which I should be the last person to propose depriving them. This great difference in final condition involves necessarily much complexity in the system and application of general laws; but it in no wise abrogates,—on the contrary, it renders yet more imperative,—the necessity for the firm ordinance of such laws, which,

marking the due limits of independent agency, may enable it to exist in full energy, not only without becoming injurious, but so as more variously and perfectly to promote the entire interests of the commonwealth.

JOHN RUSKIN¹)

Catholic Action, "A Real and Definite Duty of the Christian Life"

Thoughts from a Pastoral Letter by Archbishop Howard

Fundamentals of Catholic Action, and several detailed tasks, assigned to the faithful of his flock, are set forth in this year's Lenten Pastoral Letter by the Archbishop of Portland, in Oregon, the Most Reverend Edward D. Howard, in whose see the Central Verein and the Cath. Women's Union will hold their convention in July. The Letter, the keynote of which is given in the title "On Catholic Action", illustrates the influence exerted through the ages by the Church, which "molds events, guides philosophies, modifies the character of peoples and nations, rejecting what is evil in them and transmuting what is good by the alchemy of her spirituality." The document leads over to the opposition of the Church and her teachings to absolutism, and the espousal, on her part, of the rights of the people as against autocracy. "We have no apologies, and need make none," we read, "for asking from our fellow-Americans a sympathetic understanding of the Church, whose representatives announced the theory of government, in support of which the first Americans staked their fortunes and their lives. The purpose of this letter is to urge upon the Catholics of this archdiocese, and especially upon Catholic laymen, their duty of promoting this sympathetic understanding."

Motivating this call to duty, the Archbishop outlines the supernatural mission of Our Lord, the establishment of the Church, the "taking" by the Savior, of "the whole man" and "placing him" "in the setting assigned him by Providence," "with his body, his social destiny, his numerous wants, his duties of every kind and in his necessary relations." Whereupon the Letter sets forth duties of Catholics flowing from these considerations, declaring:

"The Kingdom of Heaven did not cause Christ to lose sight of the kingdom on earth, for He knew—better than anyone else—that this is the road by which men must travel to reach the Kingdom above. The moral code of the Master has a distinctly social stamp. True, you will not find in the Gospel politics, civil laws or economic programs, but it is equally true that politics, legislation and social economy, as well as religion, must find their inspiration in holy writ. The Popes of Rome have proclaimed this truth in numerous documents and letters during the past 50 years; but none more forcefully nor more insistently than Pius XI., now gloriously reigning. The Holy Father, from his first Encyclical Letter *Ubi arcana Dei consilio*, Dec. 23, 1922, down to the most recent Apostolic Constitution on the occasion of the 50th anniversary of his ordination to the priesthood, has not ceased to call upon Catholics to work for the dissemination and acceptance of Christian principles by society. Repeatedly he has declared, almost in the words of that other Pius, of sainted memory, that

'not priests alone, but all the faithful, without exception, should labor for these interests' (Oct., 1903). On every possible occasion he has urged the 'participation of Catholic laymen in the hierarchic apostolate of the Church'."

His Grace urges that, in his opinion, "there are few places where a Catholic lay apostolate is more opportune than in western Oregon." Reference to the faulty concept, cherished by fellow-citizens of the Catholics in that state, "of the powers of the State and of the rights of the individual", and to inroads of "the twin social scourges of divorce and birth control" serve to point to occasions for wholesome corrective influence, favorable response to which may be expected. For "there are no people more anxious to know and to do the right than are the men and women around us." In view of these circumstances the Archbishop pleads:

"To the Catholics of this archdiocese, then, I repeat the plea of Pius XI.: 'Spread the faith!' First of all make the Catholic name honorable by showing forth both in your private and your public lives sound moral principles, well-formed character and genuine Catholic culture. Know your religion, remember that natural reason is a necessary preamble of supernatural faith and that the only real Catholic is he who can give a reason for the faith that is in him. Next, bring out by your words and actions what your religion is. What Catholics do and what they say—in other words, the manner in which Catholics translate their faith into life—profoundly, though often unconsciously, influences non-Catholics in their attitude toward the Church. How many there are who quite frankly allege as their reason for holding aloof from the Church—to which they are otherwise attracted—a knowledge of and dissatisfaction with the lives of certain Catholics. It is almost everywhere true that the Catholic layman's influence for the Church's weal or woe extends to circles beyond those reached by priests; it is particularly true in this archdiocese, where the number of priests is so lamentably small as to make the care of souls already entrusted to them a disproportionate task. In these adjuncts, we may say with our Holy Father, Pope Pius XI (Letter to Cardinal Bertram, Archbishop of Breslau, Nov. 23, 1928), that a Catholic lay apostolate is the means that Divine Providence intends us to use in bringing to men a knowledge of Catholic teaching. We—the Archbishop and the clergy of this archdiocese—turn to the Catholic laity and urge upon them the need of a lay apostolate, of Catholic Action, of the collective effort of men and women, young and old. We urge this upon them as a real and definite duty of the Christian life, a work not far removed from the priesthood itself, since it is a necessary element in the carrying out of the Church's divine mission."

Archbishop Howard refers to the letter of His Holiness to Cardinal Van Roey, Archbishop of Malines, dated August 15, 1928, pointing out that "Catholic Action, the purpose of which is to prepare the way of Christ in the souls of men and restore all things in Christ, must be promoted by the prayers, the labors and self-consecration of Catholics," and offers specific recommendations. He notes that, to make Catholic Action more effective, "the Holy See has taken care to establish schools and institutes of higher religious culture for laymen. For truth is at once the heritage and the weapon of the Catholic Church, and it behooves Catholics to be well informed." His Grace wishes those, who have the necessary preparation, "to make a careful and systematic study of the teachings of the Church, its history, its problems." To all Catholics he recommends the diocesan newspaper, a Catholic weekly magazine, and the radio lectures of the Catholic

¹) Time and Tide, By Weare and Tyne. N. Y., 1868. pp. 70-75.

Truth Society, and the support of Catholic educational projects in the archdiocese. To Catholic young men and women, who have received a secondary or higher education he says, in the words of Pope Pius to the youth of Belgium: "You are called by an especial grace of God to this lay apostolate."

References to St. Paul and his esteem for his "fellow-laborers" of the laity; to Cardinal Newman's demands on the Catholic laity of his day; to Windthorst and other Catholics of Germany during and after the Kulturkampf, who successfully championed not only the rights of the Church but also those of the workingmen, preface the concluding sentences concerning other aspects of Catholic Action:

"Let no one get the monstrous idea that Catholic Action is animated by a carnal and despicable desire to see our Church vaingloriously aggrandized here on earth. I plead for this work among you, my brethren, I ask you to have a concept and, better still, a spirit, Catholic and truly apostolic, first,—for the benefit of our fellow-citizens. They need the help of God's grace to enable them to live conformably to the dignity and destiny of man. For, be they ever so wise with the wisdom of the world, what will it profit them without the grace of God? 'A multitude of words do not satisfy the soul' (Imitation of Christ). 'For what doth it profit a man if he gain the whole world and suffer the loss of his soul?' (Matth. xvi:26). I urge this Catholic Action in the name of those fundamental institutions so essential to human happiness, the family, *seminarium reipublicae*, as Cicero called it, 'the nursery of the State', of the State itself, that democracy may not degenerate into mob violence, the worst form of tyranny. 'Who can be happy,' asks Plato, 'living under the arbitrary will of a crowd?' (quoted by Bellarmine, *De et Com. Pont.*, L 6 1, Cap vi). In fine, I call you, my brethren, to Catholic Action that we and our fellow-citizens may know, love and serve God in this world and be happy with Him forever in the next."

This Pastoral Letter, while intended for the Catholics of the archdiocese of Portland in Oregon, should be an added stimulus to the members of the Central Verein of men and women to everywhere engage in and continue Catholic Action. For, apart from the truths it contains, which are of general application, and the exhortation to activity, which, perhaps translated to varying circumstances and conditions, is but a call to Catholic duty and to such works as the Church requires of all her children, the author of the Letter is to be the host of our organization at the convention at Salem in his archdiocese. Solidarity in Catholic Action, conscientiously fostered, will be new warrant that the convention will promote this great cause.

The man of grace, the supernatural man, is the only real superman. And the supernatural man is made by prayer. It is prayer that kindles the soul and purifies it. Prayer drives out the dross of worldliness and destroys that desire for "the things that are upon the earth," for worldly wisdom, worldly prudence, for fame and honor among men. Prayer makes the soul glow with the nobler qualities, and fills it with that fire which Our Lord came to cast upon the earth—the fire of divine charity and zeal for the kingdom of God.

REV. HERBERT VAUGHAN

What of the Government and the Indian Schools?

A well known, venerable missionary, who has been a lifetime among the Indians, writing from South Dakota, and while acknowledging receipt of several bales and boxes of clothing, tells us:

"The Central Verein has really done splendid work in this direction. Without your help many of our Indians would, no doubt, have suffered during the past severe winter. Will the Government acknowledge what the Church and Missions have done for the wards of the Nation?"

Continuing, the same missionary refers to the champion of the Catholic Mission Schools, the late Fr. Jos. A. Stephan. He says in this regard:

"Fr. Stephan had always been an incarnate Democrat, but when his Party turned on his Catholic Indian Schools, he, on his part, turned on the Party. The victory of the Republicans in the following election (1888) was ascribed in part to that fact. Commissioner Leupp in his days put down in writing and above his signature, 'that the Republicans were not opposed to efficient Contract Schools'. Will that 'settled policy' of the Democrats again be abolished?"

The Indians have, without doubt, fared badly at the hands of the Government; its ever-vacillating policy has extended "The Century of Dishonor" to 150 years of disgrace. If the influences, which are believed to be potent in Washington at the present time, are able to bring it about, the Indian schools, other than those conducted by the Government, will undoubtedly be made to suffer. In spite of the fact that Catholic missionaries alone have proven able to educate and civilize native races.

Solicitude for Catholic Inmates of State Institutions

Rt. Rev. Msgr. Jos. Selinger, D. D., of Jefferson City, Mo., Spiritual Director of the Catholic Union of Mo., has very appropriately contributed several articles on the duty of Catholics toward Catholic inmates of public penal and eleemosynary institutions, to the "Catholic Action" page of the *Catholic Herald*, of St. Louis, now a regular feature of endeavor on the part of the C. U. of Mo. The first article emphatically establishes the responsibility of Catholics to extend charity to their co-religionists in prison and public eleemosynary institutions, while a second treats of the benefits the inmates of such institutions may derive from prudent solicitude in their behalf on the part of their fellow-Catholics.

The duties of Catholics in this regard were treated also in a resolution adopted by the 1928 convention of the Cath. Union of Mo. They merit careful attention everywhere. For, to mention but one aspect of the problem, the spiritual care of Catholic inmates is quite apt to be neglected, while there is no similar likelihood of neglect by representatives of some Protestant denomination. Writes Msgr. Selinger:

"It is difficult, oftentimes impossible, to secure him [the Catholic inmate of a State institution] Catholic spiritual and religious aid. That is readily understood if we remember that State institutions are considered Protestant in character, or are Protestantized by those in charge of them."

The privileges accorded Protestant denominations and ministers in State and county institutions, often

to the exclusion of Catholic priests, and similar discriminations, are a matter of record, as some Branches of the C. V., to go no further afield, have discovered. The brochure: *Champions of the Catholic Cause*, issued in 1928 by the Re-Organization Committee of the Cath. Union of Illinois, declares (p. 18):

"In 1905 the President of St. Boniface League of Iowa, Rev. F. J. Brune, told the C. V. convention of that year his organization had made it possible for Catholic priests to obtain entrance to prisons and eleemosynary institutions in that state . . . ; while [in 1906] the State League of Connecticut had succeeded in convincing State authorities that Catholic orphans should be entrusted to Catholic institutions."

State and District Leagues, both of societies of men and women, should write systematic application to this phase of Catholic Action into their program of endeavors. The task in question is one to the performance or neglect of which, to borrow another thought from Msgr. Selinger, the reward or the damning sentence of the Judge at the final judgment will apply: "I was in prison and you came to me" . . . "sick and in prison and you did not visit me."

Opposing the Dissemination of Birth Control Information

The movement to disseminate knowledge of methods of artificial birth control has lately received the support of the Conference of Congregational Churches of Connecticut. This body has definitely committed itself to an attempted repeal of a law preventing the spread of such information. Making common cause with the Birth Control League, it urged the introduction in the General Assembly of a bill demanding the repeal, and later declared itself in favor of the repeal in the Legislature. The Associated Press reported from Hartford (Jan. 23):

"The Conference by resolution voted to endorse the bill supported by the American Birth Control League through the Connecticut Branch, Mrs. George H. Day, Sr., President, which is the same bill which was rejected by the Judiciary Committee last session. The resolution read: 'Be it resolved that we, the Congregational Conference of Connecticut, place ourselves on record in support of the bill * * * which reads: Section 6399 is hereby repealed.'"

When a religious denomination actively supports movements as dangerous as this, it is small wonder that secular groups are encouraged to renew the struggle in spite of setbacks, such as they received in Connecticut at the last session of the General Assembly and again at the present session. For once more this body refused to yield to the urging of these and other groups. The strength of the sentiment in favor of the repeal is indicated in the headlines of a New Haven daily:

"Birth Control Receives Much Support; Advocates Attend in Larger Numbers than Ever Before at Legislative Session."

An Associated Press report (Feb. 28) bears out this statement, declaring:

"The support was stronger this session than ever before for a measure of this kind, which would, in effect, make possible the practice of limiting family sizes, obtaining information from physicians and treatment at clinics without the danger of a prison sentence or fine. Nearly 1,000

persons were attracted to the hearing, the old Senate chambers in the State Capitol being jammed from door to door and from the back of the room to the very bench on which the Judiciary Committee sat. . . . To support the repeal measure came members of the Connecticut Branch of the American Birth Control League, physicians and a minister, prominent suffragettes, a member of the American Eugenics Society, and others."

The position of the Congregationalists was stated by one of their clergymen, who also represented other religious groups. Says the A. P. report:

"The Rev. T. F. Rutledge Beale, of the Park Street Congregational Church, Bridgeport, appearing on behalf of his church, the Social Relations Committee of the State Conference of Congregational Churches, the Bridgeport Pastors' Association, and the Social Service Commission of the State Federation of Churches, declared all his constituents were in favor of repealing the penalty provision."

"I represent a group, and a large one, that is more anxious for the moral welfare, the moral well-being of the people than any other group (!?) in the State or society", the Rev. Mr. Beale said in speaking of the support of 350 Protestant churches for the measure. . . ."

Fortunately the opposition was also organized, and sane judgment prevailed. The State Branches of the Central Verein and the Nat. Cath. Women's Union participated actively in bringing about this result. Miss Elizabeth G. Hugo, of New Haven, Chairman of the Legislative Committee of the State Branch of the Women's Union, advises the Bureau of the outcome of the struggle, adding:

"The proponents of the repeal put up a big fight before the Judiciary Committee and in the House of Representatives, and I am certain that the literature which was sent under my direction to all the Senators and Representatives of the cities in Connecticut in which there are branches of the Cath. Women's Union, influenced many a member, according to the answers received, to vote unfavorably upon the repeal."

While the report of the Legislative Committee, representing the men's and women's societies in that state jointly, declares:

"After the introduction of the bill into the present Legislature the Committee obtained from the Central Bureau all material on this subject. When the bill was referred to the Judiciary Committee Miss Elizabeth Hugo . . . addressed a letter of protest to every member of that Committee and also to the members of the Senate and House of Representatives from the cities in which we have branch societies. At the hearing before the Judiciary Committee Mr. W. H. Siefen, as a member of the Legislative Committee of the men's branch, represented both organizations and submitted our protest. . . ."

The fate of the repeal bill was sealed by action of the Senate, which concurred in the report of the Judiciary Committee, returned on March 6. The section of the law, abrogation of which was sought, as it stood and stands, reads:

"Every person who shall use any drug, medicinal article or instrument for the purpose of preventing conception shall be fined not less than fifty dollars, or imprisoned not less than sixty days, or both."

Our Connecticut Branch may look with gratification on their part in the campaign which resulted in the upholding of the section. The fact that sentiment in favor of the repeal was so strong and so well organized, and that it was even supported by influential church groups, makes their share in the fight the more distinctly a service to Christian morality. That such service is necessary elsewhere also is shown by the circumstance that in New York State it required the joint efforts of Cath-

olics and some Protestants to defeat the Remer Birth Control Bill, a development toward which the State Branches of the C. V. and the N. C. W. U. contributed, as reported in our March issue.

Sterilization Bills in Various States

According to a United Press report dated March 15, bills providing for the sterilization of criminals and the feeble-minded were pending or had been disposed of in State Legislatures as follows:

North Carolina: Sterilization bill, to apply under restrictions, adopted.

Texas: A sterilization bill, to apply to inmates of insane asylums, was killed in the Senate after having been approved by the House.

Ohio and Illinois: Sterilization bills pending.

Nebraska: Sterilization bill approved in Senate

California: Has two sterilization laws.

Moreover, in the Missouri General Assembly, a sterilization bill was introduced, but found practically no support.

A sterilization bill having been introduced in the Iowa Legislature, which was approved by the Lower House, the Central Bureau sent copies of Rev. Dr. A. J. Muench's recent brochure: "Sterilization by Law" to the pastors in that State as material on which to base opposition to the proposed legislation.

Mission Aid and Mission Needs

Among the many solemn resolutions adopted by the delegates attending the conventions of our organization, who are supposed to represent the mind and the will of the members who have chosen them their representatives, there is one declaring every society affiliated with the C. V. should annually take up a collection for the benefit of the Catholic Missions, to be sent to the Central Bureau for distribution to missionaries. This resolution has, like so many others, virtually come to naught, because only an insignificant minority of societies has acknowledged this obligation. One such society, St. Michael's, of Poughkeepsie, N. Y., took up a penny collection for the Missions recently, which netted \$10.71. It is hardly probable, or even possible, that any member contributing to that sum should have felt the poorer for whatever contribution he may have made on this occasion.

For the missionary, receiving these \$10.71, that amount may be a real godsend. Multiplied by 1300, the number of societies affiliated with the C. V., the sum mentioned would increase to \$13,000! It is almost impossible to visualize correctly what the amount would mean to the Bishops, the Priests and Sisters the Central Bureau is trying to assist.

Bishop Henninghaus, in Shantung, China, could build the much-needed structure for the housing of women in the leper settlement founded by him not long ago; Archbishop Doering, of Poona, India, could open a school or two and assist to a greater extent, than it is possible for him to do under present circumstances, the new Native Sisterhood which gives promise of accomplishing so much good among the Natives of that section of India; Fr. Nicholas, C. D., Procurator of the Sacred Heart

Scholasticate, Travancore, could grant admission to a few more students, willing to study for the priesthood and devote themselves to a life of toil and sacrifice among their countrymen in Southern India, could we promise him \$400 more a year, \$200 for the upkeep of each student.

And thus we could enumerate a series of benefits to be derived by the Missions from so substantial a sum as the one referred to. And that sum should not be impossible of realization; there is no reason why not every society affiliated with the C. V. could imitate the example of St. Michael's Society, and a few others which heed the resolution referred to.

* * *

American Catholics have increased their contributions for the Missions most liberally in the course of the last ten years. Nevertheless, it is necessary they should raise still more substantial sums for that purpose, since there are but few Missions whose needs may be said to be adequately supplied. The Missionaries everywhere are seriously hampered, in spite of personal sacrifices, because they cannot supply catechists and chapels, or schools and teachers even after their efforts have created a demand for them.

Rt. Rev. Thos. Spreiter, O. S. B., Vicar Apostolic of Eshowe, Zululand, S. Africa, merely reiterates what other missionary Bishops and priests have told us, when he writes:

"What couldn't we accomplish in this Vicariate, had we the means which are at the disposal of our separated brethren, representing the Protestant sects? The Anglican 'bishop' sometime ago asked for £5000, to be used in establishing a new mission. I have been asking and begging for three years for a fifth of that sum, £1000, to be expended on the development of a new Mission to be dedicated to St. Aloysius. All I have been able to accomplish is to erect a small school for that Mission and a tiny cottage, intended for the catechist. I should really build five Missions, but I haven't a cent I could use for that purpose. As it is, we have over sixty out-stations, and nearly all of them are without a chapel. We say Mass, when we visit them, in a hut. Nevertheless I have founded four schools during the present month [February, 1929]; so many children came to the one here at Inkamana last week that we were forced to turn some of them away, because neither school nor local boarding-houses could accommodate them all. Similar conditions exist in all other Missions.

"Nor do we depend for our support entirely on Mission funds. We inculcate in the Natives a spirit of self- and mutual help. Thus, one of our converts built a chapel, which also serves as a school, with his own hands. It is no masterpiece; but it represents a really great accomplishment on his part. In other instances, members of Mission parishes helped to erect small chapels which, while they would be considered mere huts in your country, after all prove the willingness of these Negroes to make sacrifices for their faith. Please remember, in this connection, that this Vicariate was founded only 6½ years ago."

* * *

Quite frequently contributions forwarded to missionaries are received by them at an opportune moment. Acknowledging a draft for \$26, a contribution for the Korean Missions from a St. Louis benefactor, Sr. M. Richard writes from Gishu:

"The coming of Mr. Stuve's gift was most welcome, since our coal bill had just arrived and calls for a payment of no less than 400 yen. It seems, God always provides for us. I am truly glad that this gift was a stringless one."

In reference to the missionary labors of the

Maryknoll Sisters at Gishu, Sr. M. Richard declares:

"Our Dispensary keeps us busy. Last year we treated 1200 of God's poorest of the poor. The Old Folks' Home brings many a poor old soul to God. These people seem to live such simple, good lives that God rewards them in a very special way."

Expanding the Endeavors of the Fraternal Organization

Non-Catholic fraternal societies, like some labor organizations, have displayed initiative in expanding the scope of their endeavors by providing old age care and hospitalization for members, care of orphaned children of members, members afflicted with tuberculosis, and other victims of the gruelling grind of life. Some Catholic fraternal organizations, notably the Knights of St. George, are endeavoring to apply brotherly love and mutual aid also in other ways than the mere payment of sickness- and death-benefit.

A recent development is the decision of the Western Catholic Union to raise a fund to provide for the care of aged members. Another, as yet in its incipiency, is the recommendation addressed to the St. Louis Advisory Board of the Catholic Knights of America to build a home for aged members and to provide a fund for the hospitalization of members. It is to be hoped the proposal will be energetically and persistently urged. This hope seems warranted since the recommendation is not offered at random but after months of preliminary thought, and has, moreover, the support of influential men in the organization.

The Penalty on Indifference

The proclamation by President Hoover of the Immigration Law of 1924, with its "National Origins" clause, issued against the President's outspoken convictions, should not have been necessary. It would not have been necessary, had individuals and organizations throughout the country prudently, energetically and systematically devoted their attention to this piece of legislation and made known their position to their representatives in the Senate and the House in Washington.

Opposition to the clause repeatedly made postponement of promulgation of the law possible; at times it was not as prudent in some respects as it might have been, but it was sustained by alert and determined groups. Later, while the proponents were very active, indifference set in among the opponents, and in the end, though the House of Representatives voted for postponement, the Senate saw fit to forestall a final vote by deciding to adjourn, motivating its action in this instance by ostensible deference to the sacredness of the Sunday.

The enforced proclamation is a penalty on indifference of voters.

I study "Central Blatt" very thoroughly and enjoy it.

REV. C. RUTHIG, R. M. M.,
Flagstaff, Pondoland, S. Africa.

With the C. V. and Its Branches

Convention Dates

Cath. Central Verein of America and Nat. Cath. Women's Union: Salem, Ore., July 13-17.

St. Joseph State League of Indiana and Cath. Women's Union: Annunciation parish, New Albany, May 12-14.

Cath. Union of Illinois and Cath. Women's Union: Lincoln, May 12-13.

Cath. Union of Missouri and Cath. Women's Union: Ste. Genevieve, May 12-14.

State League of Kansas: Garden Plain, May 28-29.

C. V. and C. W. U. of Connecticut: Wallingford, June 15-16.

C. V. and C. W. U. of Wisconsin: Menasha, June 23-25.

C. V. and C. W. U. of North Dakota: Rugby. State League and C. W. U. of Texas: Castroville.

C. V. and C. W. U. of Pennsylvania: St. Mary's, in August.

Cath. Union and C. W. U. of Ohio: Fremont, latter part of August.

C. V. and C. W. U. of New York: New York City, Aug. 31-Sept. 2.

State League and C. W. U. of Minnesota: Mankato, in September.

Salem Convention to Be Expression of Recognition to Far Western Branches

The official invitation to the convention of the C. V., to be held in Salem July 13-17, issued by President Eibner and Secretary Dockendorff, stresses the merits of our far western branches and urges participation in the gathering as an expression of esteem for their loyalty and deserts. It states at this point:

"The Central Verein is proud of its State Branches in Oregon and California; moreover, in a number of western States individual societies, though widely scattered and almost isolated from one another, have done excellent work in the cause of our organization. The convention in the West is intended to be a well deserved recognition of the work of these faithful champions of the program of the Central Verein, and at the same time should tend to infuse new vigor and courage into these remote branches. . . ."

The document, approaching the major purpose of the convention, notes that this is a jubilee year, proclaimed by the Holy Father, and rendered particularly auspicious by the solution found for the Roman Question. The officers then proceed to declare:

"Our convention in Oregon should not, however, be merely a celebration of this happy event; our gratitude and satisfaction must take tangible form in our set purpose to place ourselves, even more determinedly than heretofore, at the service of the cause which the Holy Father has entrusted to the laity. He is the Pope of Catholic Action, who invites, yea appeals to, all laymen to assist actively in the re-christianization of society, whose sympathies have, to a very great extent, been estranged from Christianity, and which is rapidly approaching paganism. To this society, which has fallen prey to false prophets and its own bias, because it has

so frequently learned the truths of Christianity imperfectly or warped and distorted beyond identification, Catholic Action is to reveal the blessings of Christian philosophy, the strength and greatness and blissful realization of Christian thought. In a word, it should show the world a picture of the Church as she really is. To make this possible, however, it is necessary that the Crusaders of Catholic Action should begin this work of restoration within themselves. Just as the Catholic Action of the first Christian centuries conquered the world, undaunted by immense obstacles and opposition, thus the co-operation of clergy and laity toward this definite end should succeed in preventing the further spread of these destructive tenets, and finally bring society back to the source of social and spiritual rejuvenation."

The invitation also repeats the information that a special train will convey participants from Chicago to Salem, leaving the former city at 10:30 a. m., July 10 (Wednesday), and arriving at the latter 9:50 a. m. July 13 (Saturday); stops may be made for passengers at St. Paul, Minneapolis, St. Cloud, Fargo, Jamestown, Bismarck and other points farther west.

Illinois State League to Foster Credit Unions

The Executive Committee of the Cath. Union of Illinois, having determined to promote Credit Unions in their ranks, authorized the Reorganization Committee to devise ways to approach this task. At its meeting, held March 17 at Springfield, the decision was reached to ask Mr. Ben. Barhorst, of St. Louis, Chairman of the Credit Union Committee of the Cath. Union of Mo., to address the Lincoln Convention of the State League on the Credit and Loan societies.

An invitation has since been extended to Mr. Barhorst to address the delegates on May 12. Moreover, Credit Unions and their organization in societies and parishes is to be placed on the order of business of the convention.

Invitation to Wisconsin Convention Urges Foundation Fund Contributions

The official invitation, signed by Frank C. Blied, President, and John A. Roehl, Secretary of the C. V. of Wisconsin, to the 21st Convention of that State League, scheduled for June 22-25 at Menasha, notices the oratorical contest to take place on that occasion thus:

"We wish to call attention to the declamatory and oratorical contest to be held in connection with the convention at Menasha. This contest is being arranged for young men and young ladies. Prizes amounting to \$200 will be awarded. Please see to it that your congregation will be entered in the contest and receive a prize."

An appeal for the C. B. Endowment Fund is made in the paragraph:

"The Endowment Fund of the Central Bureau has now reached \$210,000, and we need less than \$40,000 more to complete the fund. If each member donates 25c, 50c or \$1.00, Wisconsin will go over the top."

"Old Faithfuls" Remember the Endowment Fund

It was a happy and generous thought that induced the "Anniversary Committee" of St. Joseph Benevolent Society of Milwaukee to forward \$200.00 to the Central Bureau Endowment Fund early in March. As Mr. J. A. Roehl, Secretary, advises the Bureau in transmitting this amount, it represents a

surplus of a fund raised to finance the recent celebration of the sixty-fifth anniversary of the founding of the society.

Another major contribution is that of \$300.00 received from a friend of the cause in Minnesota, already a Life Member, who on his own initiative pledged himself to contribute \$1,000.00 to the fund and has now remitted this sum as an instalment.

Consistent support is displayed by the gift of \$25.00 coming from St. Andrew's Parish, St. Louis, as their annual Lenten Alms; this congregation has observed this custom for a number of years.—Other contributions to the fund were \$5.00 from Rev. John Brogger, O. F. M., Indianapolis, and \$3.00 from St. Joseph Benevolent Society, Cleveland.—All of these items are contributions from "repeaters", faithful supporters of the Bureau's endeavors.

"Old Clothes" and Pop Corn!

The campaign for wearing apparel for the Indians in the missions, conducted by the State League of Minnesota, bore richer fruits than recorded in the preliminary report, printed in the March issue of C. B. and S. J. President Wm. A. Boerger advises the Bureau he had received acknowledgment for 19 additional cases of clothing, making the total of cases and cartons 142 as against 123, with one mission to be heard from.

Additional expressions of thanks have also been received. Rev. J. A. Zimmermann, S. J., of St. Francis Mission, S. D., assures the donors the gifts were "a great help", adding: "Winona alone must have sent us several hundred dollars worth of clothing." Moreover, the Ursulines at Ravalli, Montana, are equally grateful for the gifts they received.

Mr. Boerger intends to try an experiment in the interest of the missions: a collection of pop-corn. Boys' and girls' clubs are to be requested to raise a small crop of this grain for the missions, and to send their contributions to addresses to be assigned to them. Both Father Zimmermann and Sister M. Perpetua, the latter Superioress at Ravalli, think well of the idea, the latter declaring:

"God bless your inspiration about the pop-corn. It will be welcome, thrice welcome here, to Sisters and children."

* * *

Our last shipment of clothing intended for the Indians and Mexicans was even as welcome as the first one of the fall, since the weather continued very cold all through February. That is what Fr. Pius Boehm, O. S. B., Superintendent, Immaculate Conception Mission School at Stephan, S. Dak., tells us in his communication of March 16, acknowledging receipt of two bales of wearing apparel, adding

"all of it was very good and still more could be used to advantage."

Writing as late as March 25 from Holy Rosary Mission, Pine Ridge, S. Dak., Rev. A. C. Riester, S. J., informs us:

"The two bales of clothing came some days ago. I thank you sincerely for this large amount of warm clothing. It will be welcomed by the Indians. We have been more or less snowbound during the last two weeks. The snow was just about two feet on the level and in some places where it had drifted it was much deeper. The poor Indians out in the hills must have suffered very

much from hunger and cold as they were unprepared for this blizzard. They will soon be coming in for Easter and most of the clothing that you sent will be gratefully received by them."

Equally welcome was the consignment sent to Holy Family Mission at Family, Montana, according to Sr. M. St. Thomas, writing on March 26:

"I hardly know how to thank you for those most wonderful bales containing so much useful clothing, and all so clean and good."

From Devastated Porto Rico

An entire issue of the *Redemptorists Under the Southern Cross* is devoted to the hurricane which, in September of last year, devastated Porto Rico and other islands of the West Indies, including St. Thomas and St. Croix. By printing among the reconstruction letters, contained in this publication, the Central Bureau's communication accompanying a gift of \$106, a gracious acknowledgment of the slight services we were able to render our stricken brethren has been made.

Had it been possible to publish in our country the pictures of the churches and chapels and homes destroyed, as printed in the "Cyclone Number" of the Redemptorist publication, we are certain our people would have responded most liberally to the call for aid. We have a purpose in mentioning this circumstance, in order that in future on similar occasions pictures may be the more readily used for the purpose of presenting visual proof of the extent of a catastrophe of a similar nature.

"Nebraska Union Farmer" on C. B. Study Course

Mr. L. S. Herron, of Omaha, organizer The Farmers Union of Nebraska and editor *The Nebraska Union Farmer*, and one of the lecturers at the recent Central Bureau Extension Course, devotes practically a quarter of a page of the March 13 issue of his publication to a notice of our recent course. Inasmuch as the achievement of the Land O'Lakes Creameries Co-operative, as set forth by State Senator Henry Ahrens of Jordan, Minn., on that occasion, is of outstanding importance and interest to the Nebraska farmers, the major part of the article is given over to a statement of the method of operation and results attained by these Minnesota co-operative creameries. To quote in part:

"The association handles about 35 cars of butter a week. The butter is sold in monthly pools, . . . each creamery realizing the same price for the same grade of butter. The association avoids dumping butter on glutted markets, and thus helps to stabilize prices . . ." Other details of the manner of handling the product of the 460 co-operative creameries in Minnesota and neighboring states, shareholders in the Land O' Lakes association, are described, while the article closes with the program of the Course, which was "attended by priests and laymen, mainly from rural parishes."

From a communication to the Bureau by Most Rev. Archb. H. Doering, S. J., Bishop of Ppona:

"I am so very grateful for the great interest you are taking in our Mission."

Exceptional Endorsements of One of Our Brochures

Several requests for permission to reprint the "Memoirs of a Leper Girl" have been addressed to us. The one coming from England contains the following statement:

"I have read your publication, *Memoirs of a Leper Girl*. I was deeply moved; and feeling sure that the life of sorrow of 'Dolores' would do much good if it were widely known, I beg your permission to print it in our missionary magazine, *The Help of Christians*."

Both this periodical and *The Don Bosco Messenger* were granted the requested privilege to reprint "The Life That Is No Life", which is the subtitle of the brochure referred to.

The Society of the Divine Word, Steyl, Holland, has, on the other hand, asked leave to translate the account of this life of heroic fortitude, led by a young woman of refinement in a leper colony of South America, into German. This request, too, was granted.

Showing the Way

Rarely has the Bureau met with encouragement such as that given recently by the Society of St. Vincent de Paul, of Detroit. Mr. James Fitzgerald, Executive Secretary, ordered 3,000 copies of our brochure: "The True Basis of Christian Solidarity" for distribution among members of the society.

It would have been yet more gratifying had such an order, or even a smaller one, come from one of the affiliated societies, or a member of the C. V. But it is never too late for our members to promote effectively the apostolate of the printed word with the aid of the Bureau's brochures.

Our Loyal Legion

For some fifteen years St. Damian's Society, of Damiansville, Illinois, has sent us an annual contribution of ten cents for each member, without ever having been once requested, or urged by us to continue this practice!

How much smoother our path would have been and how much more could we not have accomplished, if each and every one of the 1,300 societies composing the C. V. would have been as loyal and liberal as St. Damian's, and a number of other societies of Clinton County, Illinois!

* * *

Beginning on February 21 and continuing steadily throughout the weeks following, Secretaries of 104 affiliated societies, including those of 20 societies of women, had by March 26 requested of the Bureau 27,693 copies of Free Leaflets for distribution in society meetings, at the church door, or through the Parish Messenger. The Leaflets offered are: "Race Suicide" and "Geht zum Priester!"

Of the English leaflet 18,353 copies were sent out in reply to requests, of the German 9,340, the proportion being roughly 2-1. While the percentage of Secretaries responding to the Bureau's invitation to secure leaflets is rather low, less than 10 per cent, the tone of many of the letters shows intelligent interest and a desire to co-operate in the good work.

Cardinal Dougherty Commends Efforts of Philadelphia Branch

The Philadelphia Branch of the C. V. is war-
rantedly gratified over the recognition awarded its
endeavors in a letter addressed by His Eminence
D. Cardinal Dougherty, Archbishop of Philadelphia,
to Mr. Anthony J. Zeits under date of March 9.
Mr. Zeits having submitted a summary of the edu-
cational and charitable efforts of the city Branch,
the Cardinal notes among other items in his reply
"the financial help given to charitable institutions, to
the Propagation of the Faith, and to missionaries,"
and continues:

"It is most gratifying to hear of your work in behalf of
immigrants and of your co-operation with the St. Raphael
Society, a proof of which is your intention to turn over
to the Sisters of the Most Holy Redeemer the sum of
\$1700.00.

"The clothing, which you send missionaries in the Far
West and Southwest, will be a great boon to them and their
flocks.

"I am glad to hear that your Organization is thriving
and wide-awake and that your endeavor is to carry out the
wishes of our Holy Father regarding a strong Catholic Lay
Apostolate."

His Eminence further expresses his thanks and
congratulations for the "admirable work" achieved,
conveys his "deepest appreciation of the help given
Religion and charity," and sends a blessing to the
Association.

Miscellany

Mr. Joseph H. Reiman, Supreme President of
the Catholic Knights of St. George, recently com-
pleted his twenty-fifth year of service in that office.

Having declined a celebration under auspices of the
Order or the Board of Trustees, he was honored at a pri-
vate function in the home of Supreme Vice President H. L.
Hegner, at Brookline, Pa., and presented with a silver urn
as a memento of the occasion.

Several active members of the District League of
St. Louis have given fresh impetus to the soliciting
of Associate Members. As a result, the League ob-
tained 44 new members of this type since the first
of January.

Mr. Ernst A. Winkelmann induced 24 men to enroll in
this group, while Mr. Wm. A. Schmit and Mr. Anton
Fischer succeeded in obtaining 20, the figures applying as of
March 4, the date of the last monthly meeting.

The Knights of St. George systematically foster
the lay retreat movement within their own ranks,
by arranging an annual retreat.

The spiritual exercises conducted this year under their
auspices opened at St. Paul Retreat House, Pittsburgh, on
Feb. 8, 21 participants being present. A committee is pre-
pared to make arrangements for members to attend the
spiritual exercises at other times in groups and to assign
dates. Passionist Fathers are in charge of the Retreat
House.

Several of the recent quarterly meetings of the
Allegheny County Section of the C. V. (Pitts-
burgh) were well attended, while those present
were rewarded by instructive addresses. At the
March meeting Mr. Hermann L. Hegner spoke
on the Duties of Catholic Citizenship, while Mr.
Martin C. Mihm dwelt at some length on a large
assortment of Bills introduced in the Legislature

of the State of Pennsylvania, some of which
should be opposed, while others deserve favor-
able recognition.

The Allegheny Co. Section is again coming into its
own, and will undoubtedly expand its efforts in accord-
ance with the C. V.'s program. Preparations are being
made for the celebration of the feast of St. Boniface, to be
held in St. Michael's parish, S. S. Pittsburgh.

With an average membership of 400 during the
past year, St. Clemens Benevolent Society, of St.
Paul, Minn., paid \$2,173 to members on the sick
list. Sufficient proof, that organizations of the na-
ture of our Benevolent Societies may perform a
valuable function by engaging in a form of insur-
ance which is sure to be more and more in demand
as social conditions in our country become more
complicated and mutual help more desirable and
necessary than it was in the individualistic past of
our people.

Beginning with January 1, St. Clemens Benevolent So-
ciety introduced an optional increase of dues for members
under 50 years of age. By paying seventy-five cents a
month, instead of fifty cents as heretofore, they may obtain
a weekly sick benefit of nine dollars, as against six dollars,
granted those paying fifty cents. By the beginning of Feb-
ruary over 100 members had applied for admittance to the
new class, and the officers of St. Clemens Society are con-
fident the venture will prove successful.

The "Catholic Action Department" of the Cath.
Union of Mo., a half-page appearing regularly
in *The Catholic Herald* of St. Louis, has developed
into a serviceable channel of instruction and guid-
ance. A list of contents of several recent issues
will suggest the import of the material offered:

Issue of Feb. 24: The Historical Background of Our
Credit Unions; The Fourth Centenary of Luther's Cate-
chism (Central Bureau Service); The Catholic World-View
in Theory and Practice (by V. Rev. E. Prunte, Cape
Girardeau); reports of several affiliated societies.—Issue of
March 10: The Value of Credit Union Service; Are Cath-
olics in Penal and Eleemosynary Institutions of the State
of Any Concern to Catholics? (Rt. Rev. Jos. Selinger,
D. D., Jefferson City, Mo.); Social Duties (Rev. E.
Prunte); Catholic Life in Italy as Viewed by Some Prot-
estant Travelers (Central Bureau Service).—Issue of March
17: The Catholic Inmate of State Eleemosynary and Penal
Institutions (Msgr. Selinger); The Drift from the Farm
(Rev. A. Mayer, St. Louis); Hugo Grotius, Founder of
International Law, Died a Catholic (Central Bureau Ser-
vice); Authoritative Comment on the Credit Union; report
of St. Louis District League Meeting and of meetings of
affiliated societies.

Received for Review

- N. C. of C. C.: Proceedings Fourteenth Session Na-
tional Conference of Catholic Charities, Sep-
tember 16-20, 1928. St. Louis, Mo. Washing-
ton, D. C., 1929. Cloth, 473 p.
- Belser, Rev. J. E., D. D. History of the Passion, Death,
and Glorification of Our Savior, Jesus Christ.
Freely adapted into English by Rev. F. A. Marks.
Edited by Arthur Preuss. B. Herder Book Co.,
St. Louis, 1929. Cloth, 668 p. Price \$4.75.
- Schuetz, Rt. Rev. Msgr. J. H. A Little Book of Church
Etiquette. Freely adapted to American condi-
tions by Rev. F. Schulze, D. D. B. Herder
Book Co., St. Louis, 1929. Cloth, 104 p.
Price, \$1.
- Der Führmann. Ein Buch für werdende Män-
ner. Herausgegeben von Gustav Keckeis und
Josef Schmid. 2. Bd. 154 Textbilder. Herder
& Co., Freiburg, 1928. Cloth, 328 p. Price \$2.60.

Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

Das Komitee für soziale Propaganda:

Rt. Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.; Joseph Matt, St. Paul, Vize-Vorsitzender; Willibald Eibner, New Ulm, Minn., Präs. d. C. V.; Rt. Rev. Msgr. Dr. Joseph Och, Columbus, O.; Chas. Korz, Butler, N. J.; Rev. Wm. J. Engelen, S. J., Toledo, O.; Rev. A. J. Muench, St. Francis, Wis.; H. B. Dielmann, San Antonio, Tex.; Nicholas Dietz, Brooklyn, N. Y.; F. P. Kenkel, St. Louis, Mo.

Anfragen, Briefe, Geldsendungen, usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,
3835 Westminster Place, St. Louis, Mo.

Prälat Dr. Joseph Beck, Universitätsprofessor von Freiburg in der Schweiz.

I.

Prälat Dr. J. Beck, der "Dr. Seipel des Schweizerlandes", der im Herbst v. J. seinen 70. Geburtstag feierte, verdient es vollauf, dass man auch im grossen Amerika seiner gedenkt. Gehört er doch mit Bischof C. Mermillod, Karl von Vogelsang, Graf de Mun, Prof. Toniolo, Dr. Caspar Decurtins etc. zu den führenden Männern der berühmten "Union de Fribourg". Schon seine Abstammung wies Prof. Dr. Beck eine Führerrolle zu: er ist verwandt mit zwei bedeutenden Staatsmännern der Luzerner Geschichte, dem bekannten Volksführer Rathsherr Leu von Ebersol, der zu Anfang der 40er Jahre zusammen mit Regierungspräsident Siegwart-Müller die Jesuiten nach Luzern berief und dadurch die ganze freimaurerische und protestantisch-radikale Presse in Aufregung brachte, bis sich die protestantische Schweiz im Bürgerkrieg des Jahres 1847 gegen den katholischen Kanton Luzern und die sechs übrigen katholischen Stände erhob. Weiters mit Nationalrath Beck-Leu, der mit Segesser, Kreyenbühl u. a. im Jahre 1875 den Sturz des freimaurerischen Regiments in Luzern herbeiführte.

Prof. Dr. Beck hat das grosse Talent seiner vortrefflichen Ahnen in reichlichem Masse geerbt: Er ist in allen religiösen und besonders sozialpolitischen Wirren der Zeit von 1886 bis heute immerfort uneigennützig, unverdrossen und unerschrocken für Kirche und Heimath in den Kampf gezogen und hat in Dutzenden von 'Geistesschlachten' über die Loge und die Sozialdemokratie mit ihren glaubensfeindlichen und verderblichen Ideen den Sieg davongetragen.

Mit Python und Decurtins darf man Beck den Mitbegründer und grossartigsten Förderer der katholischen Staatsuniversität von Freiburg in der Schweiz nennen.

Unendlich segensreich war seine Thätigkeit als Theologieprofessor und Regens am Priester-Seminar in Luzern, und dann in Freiburg. Ebenso gewaltig und fruchtbar seine Wirksamkeit als geistiger Führer des Katholischen Schweizer Studentenvereins. Kaum ein Centralfest in der langen Zeitepoche, bei dem nicht die imposante Erscheinung unseres Professors Beck zu sehen, seine Donnerstimme

nicht zu hören war. Wie oft, wenn das Schifflein des Vereins an den Felsen der Zwietracht oder ein dringender liberalisierender Strömung zu zerschellen und unterzusinken Gefahr lief, war es Prof. Dr. Beck, der als stärkster Steuermann das Fahrzeug wieder glücklich durch Sturm- und Wetter nach lenkte! Die katholischen Gymnasiasten wie Akademiker schauen dankbar und ehrfurchtsvoll zu ihren Veteranen und Jubilar empor. Ebenso die sonstigen Jungmannschaft der Schweiz. Auch die katholische Presse verdankt ihm viel. Er rief die einst von Graf Scherrer-Boccard gegründete und später eingegangene "Schildwache" (Basel) zusammen mit Vize-Vorsitzender Nationalrath Otto Walter in Olten, Dr. F. Ruegg, Redakteur der "Kipa" in Freiburg, Dr. Decurtins, Bischof Dr. G. Schmid von Chur und Stadtpfarrer Robert Mäder in Basel wieder ins Leben—das kleine Wochenblatt ist heute längst das anerkannt muthigste und bestredigierte Wochenblatt weit über die Grenzen des Landes hinaus und wird von der "Schönen Zukunft", "Wiener Kirchenblatt" und reichsdeutschen Blättern viel citirt. Becks Aufsätze in der "Schildwache" wie in den "Freiburger Nachrichten", "Monatsrosen", "Liberte" und anderen Blättern waren stets begeistert aufgenommene Programmartikel.

Mit der ihm eigenen Zähigkeit und Unverdrossenheit, aber auch mit überreichem wissenschaftlichem Rüstzeug bekämpfte Prof. Dr. Beck den Liberalismus, diese gefährlichste Pest im alten Europa! Diese Scheinfreiheiten, mit denen die allmächtige europäische Presse hausieren geht, diese Freiheit für alle Zügellosigkeit und Wucherei im Erwerbsleben, alle Freiheit und Frechheit in Kunst und Litteratur, Theater und Kinos, kurz diese Freiheitspropaganda des Liberalismus für alles Lasterleben des Neuheidenthums hasste Dr. Beck und stellte sie an den Pranger, woimmer er konnte. Dagegen die wahre Freiheit, die Freiheit der hl. Kirche, des Volkes, des gesunden Bauernthums und ehrbaren Mittelstandes, der konfessionellen Schule und der Eltern, diese wahrhaft demokratische Freiheit liebt Dr. Beck mit der ganzen Begeisterung des 'Urkantönlers' und trat jederzeit ritterlich für sie in die Schranken. Merkwürdigerweise wagte die liberale Presse viel seltener als z. B. gegen Python oder Decurtins einen Generalangriff gegen Dr. Beck; sie ahnte, dass sie hier an den Unrechten kam, dass der gelehrte, schlagfertige und, wenn's noththat, mit niederschmetterndem Witz und Humor fechtende Theologieprofessor sie jämmerlich zu blamieren verstand. Wir werden übrigens weiter unten sehen, wie die freimaurerischen und liberalen Finanzmagnaten von Zürich und Bern im Generalstreikjahr 1918, und erst recht 1928, als es galt, ihre Geldsäcke vor den hungrigen rothen Wölfen zu schützen, noch froh genug waren um das gewaltige Schwert Professor Dr. Becks!

Hochverdienstlich ist im weiteren Prof. Dr. Becks unermüdliches Einstehen für den katholischen Kanton Freiburg. Noch nie in unserem Leben sahen wir zwei grosse Männer nebeneinander wirken, die sich in guten wie in bösen Tagen so felsenfest die Treue hielten wie hier der hervor-

agende Priester Dr. Beck und der grosse Staatsmann und Gründer der Universität Freiburg Georges Python, der eine ein Deutsch- der andere ein Französisch-Schweizer! Und dies nicht nur in friedlichen Zeiten, sondern ebenso sehr in den Tagen der unsinnigsten, nationalistischen Verhetzung während des Weltkrieges, und nicht nur gegenüber dem fast ununterbrochenen Anstürmen der Freimaurer und Radikalen gegen Staatsrath Python, sondern auch später, wo sogar ein Theil des eigenen Lagers, sei es aus Liebedienerei gegenüber der liberalen Presse, sei es aus hyperdemokratischen Allüren gegen den "ungekrönten König von Freiburg", vorschob. Prof. Dr. Beck stellte sich da jedesmal wie ein St. Michael mit flammendem Schwerte vor seinem Freund und parierte jeden Stoss mit einer Wucht, dass es eine Freude für uns junge Bewunderer war, diesem neuen Heldenpaar Epaminondas—Pelopidas, Volker und Hagen zuzuschauen. Als Python, unser grösster Staatsmann seit C. Siegwart-Müller, starb (1927), schrieb Prof. Beck einige prachtvolle Nekrologe über ihn.

Betreffend seiner Thätigkeit als Arbeiterführer und Soziologe müssen wir uns kurz fassen. Es müsste ein ganzes Buch umfassen, diese Arbeit allein! Prof. Becks diesbezügliche theoretische und programmatische Arbeiten finden sich in mehreren Schriften, besonders aber in vielen Jahrgängen der "Monatsschrift für christliche Sozialreform." (Mit Decurtins und Feigenwinter gehörte er zur Union de Fribourg und leistete hier werthvolle Vorarbeit für die grosse Arbeiterzyklika Leo's XIII.)

Mit den zwei genannten Freunden sass er Jahre lang im Ausschuss des "Schweizerischen Arbeiterbundes", der sonst ausschliesslich aus der sozialistischen Arbeiterschaft sich rekrutierte. Trotzdem genoss der volksfreundliche katholische Theologieprofessor in jenem Bunde das grösste Ansehen, da zu jener Zeit noch die anständigen, gemässigten Sozialisten wie Konzett, Brandt, Mettier, Heinrich Scherrer und Hermann Greulich ("Papa Greulich") den Ton gaben. Nach und nach wurden diese Führer von den linksstehenden Sozialisten der 2. und 3. Internationale in den Hintergrund gedrängt, bis schliesslich vollendete "Moskauer", wie Robert Grimm, Graber, Schneider, Nobs, Platten, Dr. Huber das grosse Wort führten und die Arbeiterschaft im Jahre 1917 in den Generalstreik und das Vaterland an den Rand des Abgrunds trieben. Als im Jahre 1916 zum letzten Male eine kleine Delegation des Schweizerischen Katholischen Volksvereins, bestehend aus den Herren Prof. Dr. Beck, Generalsekretär Dr. A. Hättenschwiller und meiner Wenigkeit, damals Sekretär in der Volksvereinszentrale, zur Tagung des "Arbeiterbundes" nach Bern kam—sie fand im rothen Parteihaus statt—hatte noch der biedere alte Nationalrath Greulich den Vorsitz inne. Als wir paar Katholiken in den Saal traten, erhob sich Greulich, schritt ehrerbietig auf Dr. Beck zu, schüttelte ihm herzlich die Rechte und wies dem katholischen Priester und edlen Arbeiterfreund einen Ehrensitz an! Das war damals—und zwei Jahre später! Die ganze Arbeiterorganisation an den Moskauer Bolschewismus verkauft

und verrathen, der Verräther, Robert Grimm, vom Bundesrath gefangen gesetzt—heute ist er längst wieder journalistischer Hetzredakteur der "Berner Tagwacht", Stadtrath von Bern, mannigfacher Verwaltungsrath und darf ungeniert auf weitere Streiks und Bürgerkriege vorarbeiten—die schwache Seite unserer demokratisch-liberalen Republiken!

Es gäbe noch vieles zu berichten über Prof. Becks Arbeiten für soziale Gesetzgebung, für die schweizerische Kranken- und Unfallversicherung, für Gründung zahlreicher Raiffeisenkassen (besonders mit seinen priesterlichen Freunden Prälat Traber und Präfekt Viktor Schwaller vom Kolleg St. Michael in Freiburg). Zahlreiche katholische Arbeiter- und Arbeiterinnen-Vereine, Gesellen- und Jünglingsvereine verdanken Dr. Beck entweder ihr Entstehen oder doch die mächtigste Hilfe und Förderung. Nachdem sein Kampfgenosse Nat.-Rath Dr. Feigenwinter kurz vor seinem Tode in einer Broschüre die Idee der "Gewinnbetheiligung der Arbeiter" in die schweizerische Oeffentlichkeit getragen, war es wiederum Prof. Dr. Beck, der nach seines Freundes allzufrühen Heimgang jenen Gedanken wieder aufgriff und propagierte, und dabei namentlich auf das gute Beispiel der Vereinigten Staaten von Amerika hinwies, wie er auch in einer Flugschrift das schöne Zusammenarbeiten des amerikanischen Arbeiterbundes mit den Unternehmern lobend hervorhob.

Vor allem anderen halten wir Professor Becks Abwehrkampf gegen den mit unheimlicher moderner Heimtücke vollführten Ansturm der Schweizerischen Freimaurerei auf das katholische Schulwesen im Kriegsjahre 1915 als das Werthvollste seiner vielseitigen Wirksamkeit, als die Krönung seines imposanten Lebenswerkes. Denn mit diesem siegreichen Kampfe hat er der Kirche und dem katholischen Volke die Schule, zumal die Mittelschule, die zahlreichen Kollegien, Klosterschulen und Mädchenpensionate gerettet. Wir möchten darum die berühmte Kampfbroschüre "Der neue Schulkampf" (Olten 1916), der den Streit zu unseren Gunsten entschied, möglichst ausführlich skizzieren. Freilich gingen nebenher noch Dutzende und Aberdutzende grösserer Zeitungsartikel, Reden, Korrespondenzen des unermüdlichen und unverdrossenen *miles Christi*, und an seiner Seite kämpften gleich unerschrocken Bischof Georgius Schmid von Grüneck und der leider mitten im Kampfsjahr dahingeschiedene Nationalrath Dr. Caspar Decurtins, der als erster jene Gefahr signalisierte und seinen priesterlichen Freund Prof. Dr. Beck zum grossen Streite anspornte. Prof. Beck weist in seiner Broschüre einleitend auf den früheren Schulkampf vom Jahre 1881 hin, als Bundesrath Schenk und seine Logenfreunde dem Schweizervolk die konfessionelle Schule rauben und ihm einen "eidgenössischen Schulsekretär" aufhalsen wollten. Die katholischen Nationalräthe Philipp Anton von Segesser, Keel, Jaquet und die katholischen Ständeräthe V. Fischer, Th. Wirz, Hildebrand, Klausen, Respini und besonders der Freiburger Staatsrath Schaller hatten damals das Logenprojekt zu Falle gebracht.

Am denkwürdigen Konraditag vom 26. November 1882 wurde der "Schulvogt" mit 313,136 gegen 170,302 Stimmen bachab geschickt. Saatsrath von Schaller hatte damals gesagt: Damit das Schulwesen der Schweiz seinen angestammten christlich-konfessionellen Charakter bewahre, muss die Schulhoheit ganz und unverkürzt den Kantonen verbleiben; jeder Uebergreif der radikalen Bundesgewalt auf das Schulgebiet ist entschieden als Verfassungsverletzung abzuweisen, weil er zur Zerstörung des religiösen Charakters der Schule führen muss. Und der edle Freund der Katholiken, der urwüchsige Volksredakteur Ulrich Dürrenmatt, gab die Parole aus: "Dem Bund das Geld und die Kanonen; die Schule aber den Kantonen!" Auf diesem Standpunkt standen später auch Decurtins und Beck. Eidgenössisch geleitet müsste die Schule in der Schweiz interkonfessionell oder vielmehr kirchenfeindlich werden, da eben der Staat als solcher hier liberal und protestantisch ist. Kantonal (föderalistisch) geleitet dagegen nur zu einem Theil, da wir, Gott sei Dank, immer noch 8 katholische Kantone haben mit katholischen Kantonregierungen.

Ueber 30 Jahre lang nach der Niederlage am Konraditag gab die Loge Ruhe. Aber das böse Beispiel in den Nachbarlanden wirkte auch auf unsere kleine Schweiz ungünstig ein. Schon im Projekt zur Verfassungsrevision von 1871/72 hatte sich die Nachwirkung der Pariser Commune bemerkbar gemacht. Die Schulpläne der Schweizer Logen von 1873/74 tragen die Spuren der Bismarck'schen Maigesetze an sich. Das durch den berüchtigten französischen Minister Jules Ferry und den Unterrichtsdirektor Ferd. Buisson 1882 erlassene Unterrichtsgesetz verkündete die "gemeinsame Moral" und die "instruction civique" und erklärte den konfessionellen Religionsunterricht als abgeschafft. Im Frühjahr 1915 verkündete das Organ des protestantischen Vereins der Lehrer von Württemberg, jetzt sei die Zeit gekommen, den konfessionellen Unterricht aus der Schulte auszuschliessen, an seine Stelle soll die staatsbürgerliche Bildung treten und die "Einheitsschule". Ähnlich die Loge in Oesterreich mit ihrem Verein "Freie Schule" und in Italien, wo der "Osservatore Romano" die Gefahr am 30. Dezember 1915 angekündigt hat. Und nun, als prompten Abklatsch dieser Logenpläne in den vier Nachbarstaaten, kam in der Aprilsitzung des Ständerates 1915 der Zürcher Staatsrath und Professor Dr. Wettstein mit 17 protestantischen Kollegen und brachte eine Motion, die in ganz gleicher Weise wie in Württemberg, die staatsbürgerliche Erziehung verkündete. Prof. Dr. Beck bewies nun in seiner Kampfschrift, dass diese Motion eine neue schwere Beeinträchtigung der kantonalen Souveränität im Schulwesen und damit zugleich den Kampf auf Leben und Tod gegen den konfessionellen Charakter unserer Volks- und Mittelschulen bedeute. Ganz wie nach der Auffassung jener französischen Politiker trete eben das Vaterland als Ideal an die Stelle Gottes und der bisherige Religionsunterricht werde konsequent durch den "staatsbürgerlichen Unterricht" ersetzt. Es sei das entsprechend der Forderung des deutschen Philo-

sophen Fichte die ausschliessliche Erziehung durch den Staat und für den Staat. Prof. Beck rückt so dann einer Publikation des Dr. Wettstein über "Die Schweiz, Land, Volk, Staat und Wirtschaft" aus dem Leib, offenbar ein Geschichtsbuch, das später im Falle der Annahme seiner Motion, im staatsbürgerlichen Unterricht hätte Verwendung gefunden—natürlich auch in dem der armen katholischen Schüler." Der protestantische Verfasser—schreie Dr. Beck—weiss aus dem ganzen glänzenden Mittelalter fast nur von "kirchlichen Uebergriffen und Machtgelüsten" zu berichten, aber kein Wort von der grossartigen Schultätigkeit der Klöster, z. B. St. Gallen und Einsiedeln. Von den erhebenden Werken der Gegenreformation, dem Wirken des Kollegiums St. Michael zu Freiburg u. s. w. erzählt Dr. Wettstein nichts. Im 19. Jahrhundert wird der Liberalismus verherrlicht als der Bahnbrecher der freien Forschung. Dem Sonderbund wird vorgeworfen, er habe auf die Hilfe Oesterreichs gerechnet; von den Abmachungen der protestantischen Kantone mit Lord Palmerston vernehmen wir kein Wort. Das Verbot der Niederlassung des Jesuitenordens und der Errichtung neuer Klöster in der Schweiz wird als eine "den religiösen Frieden sichernde Bestimmung" bezeichnet.—Als Schriftsteller werden G. Keller, K. F. Meyer, J. Widmann verherrlicht, von den Malern Ferdinand Hodler; das es auch einen Paul von Deschwanden und P. Rudolf Blättler gegeben, vernehmen wir nicht."

Und ein solch unobjektiver Tendenzhistoriker kommt im Ständerath mit einem Schulreformprogramm! Das hätte wahrhaft geheissen, den Boden zu Gärtner machen. Und trotzdem: auch sämtlich katholische Abgeordnete mit Ausnahme des Oberstkörpskommandanten Ständerath Dr. Brügger aus Chur fielen auf den liberalen Leim herein und erklärten die Motion erheblich! Als Protektor des Reformprogramms von Wettstein trat der Minister Dr. Calonder, ein Hochgradmaurer auf (heute bekannter Völkerbund-Ober-Kommissär mit Riesengehalt in Oberschlesien!) Diesen beiden gefährlichen Spiessgesellen schollen die Worte Dr. Beck entgegen: "Der christliche Charakter der Schule ist für die katholische Schweiz das kostbarste Kleinod. In diesem Kapitel machen wir keine Konzessionen und am allerwenigsten lassen wir durch Bundessubventionen unsere Zustimmung zu einem eidgenössischen Schulgesetz oder gar zu gesetzlosen Uebergriffen der Bundesgewalt erkaufen. Denn wir wissen ganz gut, dass dieses Schulgesetz die Zerstörung der kantonalen Schulhoheit und der konfessionellen Schule bedeuten würde."

DR. JOHANNES FURGER,
Kalksburg, b. Wien.

Die von Pius XI. geforderte "Katholische Aktion" ist nur eine neue Prägung einer stets von der Kirche vertretenen Wahrheit. Sie ist nichts anderes als Laienapostolat: Thatkräftige Unterstützung der Seelsorge durch die Laien, unter der Leitung der kirchlichen Hierarchie.

V. v. E.1)

1) In "Schweiz. Kirchenztg."

Aus Central-Verein und Central-Stelle.

Kern und Stern der Katholischen Aktion ist der apostolische Geist, wie er einst die Apostel beseelte und mit heiliger Gewalt sie antrieb, die Welt für Christus zu erobern.

Dr. Jakobus Hauck, Erzbischof von Bamberg.

Organisation oder organisches Wachsen?

Langjährigen Lesern des "Central-Blattes" kann die von uns vertretene Anschauung, ein Unternehmen wie die C. St. z. B. könne nicht durch ein blosses Werde! geschaffen und zur Vollendung gebracht werden, sondern es müsse durch stetige Bemühungen das organische Wachstum einer solchen Anstalt gefördert werden bis zum endlichen Gedeihen, nicht entgangen sein. Diesen Anschauungen Anerkennung zu verschaffen, war nicht immer leicht, besonders weil die Umwelt erfüllt ist von dem Geiste eines an Augenblickserfolgen sich nährenden Opportunismus.

Hineingesetzt in eine Zeit, die dem Organischen abhold war, fehlt auch den Katholiken von heute vielfach das Verständnis für das organische Wachstum, selbst wenn sie auf die Bedeutung und die Macht der Organisation schwören. Das ist ein Grund, warum die Organisationen so oft enttäuschen nachdem sie mit grossen Hoffnungen gegründet wurden und einen raketenhaften Aufstieg erlebten. Weil die organische Entwicklung ausblieb, siechten sie dahin bis zu dem Tage, an dem die allgemeine Enttäuschung über ihre Nichtigkeit ihr Siechthum offenbarte oder sogar ihren Untergang besiegelte.

Unter den diesen Ausführungen als Titel vorgesetzten Worten erörtert nun ein ungenannter badischer Stadtpfarrer diese Frage in der Zeitschrift "Katholisches Apostolat". In der Erzdiözese Freiburg sind die Pfarrer durch ein Gebot ihres Erzbischofs verpflichtet, das Laienapostolat einzuführen. Nach dem ersten Eifer ist, wie der badische Stadtpfarrer schreibt, "in einzelnen Pfarreien in der laienapostolischen Bewegung eine Stagnation eingetreten." Er führt das zum Theil auf die Art der Einführung des Laienapostolates zurück. Man habe eine Gründungsversammlung abgehalten und Leute hereinbekommen in die Bewegung, die für die Arbeit ganz ungeeignet waren, die vor allem nicht übernatürlich vorgeschult waren. Die Folge davon sei gewesen, dass nach einem Jahre mindestens die Hälfte der Mitglieder das Heil in der Flucht gesucht haben. Das habe aber manchen Seelsorger entmuthigt.

Das Ideal für ein Laienapostolat sei nicht eine Gründungsversammlung, heisst es des weiteren in den Ausführungen des badischen Stadtpfarrers, sondern dies: "das Laienapostolat mit seinen Mitgliedern und dem nothwendigen Geist organisch wachsen lassen." Man habe das Laienapostolat zu sehr als einen Verein aufgefasst, der einmal da sein solle, und daher gegründet werde wie der Volksverein. Das sei falsch.

"Organisch wachsen lassen!", heisst es in den weiteren Ausführungen, "dazu braucht es allerdings Jahre, bis der Geist gepflanzt ist und die Geschulten dann *eo ipso* ohne Kommando zur Arbeit schreiten. Weil wir aber in der Regel nicht so lange warten können, so müssen wir, wenn auch das organische Wachsenlassen das Ideal wäre, doch *in praxi* einmal anfangen und eine Art Gründungsversammlung halten. Aber wenn das auch in den meisten Verhältnissen nöthig ist, so dürfen wir doch den Gedanken des organischen Wachsenlassens nicht aus dem Auge verlieren. Die Saat auf dem Felde wächst nicht durch ein Kommando, sondern auf dem Weg einer langsamen Entwicklung."

Diese Worte sollte man sich hierzulande besonders zu Herzen nehmen. Man glaubt hier Gesinnungen und Ideale, Bewegungen und Organisationen schaffen zu können ungefähr so wie man Fabriken baut und Maschinen in Bewegung setzt. Vor allem gehört dazu, natürlich, Geld. Hätte man Rockefeller's Millionen, so bilden sich manche Katholiken ein, so wäre die kathol. Bewegung bald im Fluss. Dabei sagt ein geistreicher Franzose, in Zeiten tiefster Degeneration glauben die Menschen alles mit Geld ausrichten zu können. Weil man auch in dieser Hinsicht angesteckt ist vom Zeitgeist, vergessen die Katholiken Amerikas so gut wie ganz die Bedeutung der organischen Entwicklung, die Förderung jenes stillen Wachstums, das wie die unter dem Winterschnee gedeihende Saat bestimmt ist, gute und reichliche Frucht zu tragen!

Katholische Ackerbauschulen.

Mit ganz besonderem Interesse las ich in der Januar-Nummer des C. B. & S. J., was "Ein Landpfarrer über die St. Clouder Tagung des C. V. und die Farmerfrage" zu sagen hatte. Schreiber hatte auch einmal die Ehre (bei der General-Versammlung in Detroit), Vorsitzender des Resolutionskomitees über die Farmerfrage zu sein.

Damals schon machte ich die Anregung, von kath. Seite solle der beruflichen Ausbildung der Kinder unserer Farmbevölkerung grössere Aufmerksamkeit geschenkt werden, um so die katholische Jugend eher der Scholle erhalten zu können. Dabei ging ich von der Erwägung aus, dass der Grosstheil der kath. Bevölkerung der Ver. Staaten sich in den grossen Städten befindet, und dass dort natürlicher Weise (ganz abgesehen von wirtschaftlichen und sittlichen Faktoren) der Nachwuchs ein verhältnismässig geringerer sei als auf dem Lande. Thatsächlich scheint es ein biologisches Gesetz zu sein, dass Lebewesen, Menschen nicht ausgenommen, die auf einen engern Raum beschränkt sind, auch wenn die nöthigen Lebensbedingungen nicht fehlen, Einbusse an Fruchtbarkeit erleiden.

Die von Fr. Winkelmann erwähnte Beobachtung, "dass ein 'farmer boy' nie ein guter Farmer werde, wenn man ihn eine staatliche Ackerbauschule besuchen lasse," hatte auch ich zu machen Gelegenheit. Es ist dies vielfach auch hier in der Schweiz der Fall, besonders dort, wo sich der Schulbesuch auf ganzjährige Kurse und über mehr als 2 Jahre

erstreckt. Der Jungmann vom Lande ist in diesem Fall so erfüllt von den Theorien über Musterwirthschaft, "Rationalisierung" etc., dass es ihm auf der heimischen Scholle bald nicht mehr gefallen will. Eine löbliche Ausnahme bildet (wenigstens bis jetzt) die von den Benediktinervätern von Einsiedeln geleitete Ackerbauschule zu Pfäffikon im Kanton Schwyz. Sie ist zwar auch eine staatliche Anstalt, aber ganz im katholischen Geiste geleitet. Auch hat sie blos zwei Winterkurse. Im Sommer steht sie den Bauerntöchtern als Hauswirthschaftsschule offen. Man hält sich da an das bekannte Dichterwort:

"Grau, Freund, ist alle Theorie;
Doch grün des Lebens gold'ner Baum."

In erster Linie wird in dieser Anstalt das religiöse Leben der Bauernsöhne gepflegt. Entsprechender Religionsunterricht und religiöse Vorträge, Gelegenheit zur öftern und täglichen hl. Kommunion vertiefen das katholische Leben und die Liebe zur Arbeit, auch der rauhen und schmutzigen. Ein in der Nähe gelegenes Gut des Stiftes Einsiedeln giebt den Bauernsöhnen Gelegenheit, das in der Schule Gelernte gleich praktisch zu verwerthen. Anleitung zu sanitärem Melken, Butter- und Käsebereitung, zur Rindvieh- und Schweinehaltung und landwirthschaftlichen Arbeiten aller Art haben sie gleich an Ort und Stelle. Es ist zwar keine durch staatliche Mittel auf Kosten der Steuerzahler aufs modernste eingerichtete Musterfarm, sondern ein besserer Bauernhof, wie die jungen Leute ihn daheim, wenn auch vielleicht in kleinerem Masstabe, wiederfinden. Praktische Anleitung in der Baum- und Waldpflege, in Reb- und Gartenbau, für die Geflügel- und Bienenzucht, Boden- und Düngerkenntnissen usw. zeigen den jungen Leuten die verschiedenen Möglichkeiten, auch auf kleineren Gütern, wie diese in der Schweiz vorherrschen, ein ordentliches Auskommen zu finden. Die Schulleitung ist vor allem darauf bedacht, ihren Zöglingen die Liebe zur Arbeit und zur heimathlichen Scholle einzupflanzen, nach dem alten Sprichwort:

"Lust und Lieb zu einem Ding
Macht alle Müh' und Arbeit g'ring."

Gelegentliche Ausflüge während des Wintersemesters in Feld und Wald, sowie im Sommer zur Besichtigung von Alpen, Verbesserungsanlagen, Musterbetrieben, immer unter kompetenter Leitung, dienen dazu, das in der Schule Gelernte aufzufrischen, zu erweitern und in der Wirklichkeit vorzuführen. Dies hilft auch mit, die geistige Verbindung mit der Schule und der Schüler unter sich auch später aufrecht zu erhalten.

Die katholische Ackerbauschule zu Pfäffikon hat sich in den kurzen Jahren ihres Bestandes nicht blos die Liebe ihrer Zöglinge, sondern auch allgemeines Ansehen im katholischen wie nichtkatholischen Lager zu erringen gewusst. Eine Studienkommission aus Polen hat sich letztes Jahr sehr befriedigt über die ganze Einrichtung ausgesprochen. Hier ist der von Fr. Winkelmann ausgesprochene Gedanke betreffs einer zweijährigen Ackerbauschule verwirklicht. Möge es ihm vergönnt sein, sein Ideal auch in Rich Fountain in die That umzusetzen.

Ich fürchte, die grösste Schwierigkeit wird sein, geeignete Lehrkräfte in den Ver. Staaten für derartige ländliche Fortbildungsschulen zu erlangen. Für die Mädchen dürfte es nicht so schwer halten, Schwestern zu bekommen, welche die verschiedenen Fächer der Hauswirthschaft (Domestic Science) meistern; haben wir doch gerade hier an meinem gegenwärtigen Aufenthaltsort (Kloster Glattburg, Kt. St. Gallen) eine Arbeits- und Fortbildungsschule für etwa 100 Mädchen der benachbarten Orte. Ja es würden sich sogar unter den hiesigen Schwestern die eine oder andere finden (es sind Benediktinerinnen), welche Blumen- und Gartenbau, Bienenzucht, ja sogar Landwirthschaft theoretisch, und noch besser praktisch lehren könnte. Das Kloster hat nämlich seinen eigenen landwirthschaftlichen Betrieb.

Aber soweit ich die Verhältnisse in Amerika kenne, kämen für den landwirthschaftlichen Unterricht der männlichen Jugend nur männliche Lehrkräfte in Betracht (denken wir nur an die Maschinen). Woher diese nehmen? Wohl brauchten sie nicht die allseitige Vorbildung wie sie unsere Patres von Pfäffikon auf dem schweizerischen Polytechnikum in Zürich sich holen, da die Farmerei in den Staaten verhältnismässig einfacher ist. Aber eine gewisse Fachbildung müsste doch vorhanden sein. Doch sollte sich, bei ernstem Willen, auch diese Frage lösen lassen.

Rev. Justus Schweizer, O. S. B.

Zur Reise nach Salem rüsten!

Ein besonderer Abschnitt der jüngst ausgesandten offiziellen Einladung zur Betheiligung an der diesjährigen Generalversammlung des C. V. wirbt u. a. für eine möglichst zahlreiche Beschickung der Tagung durch die Vereine mit Delegaten. Das Rundschreiben spricht ausserdem den Wunsch aus, dass sich nebst diesen recht viele Mitglieder und Freunde unseres Verbandes in Salem einfinden mögen. Den Auftakt bildet die Erklärung:

"Katholische Aktion! Dieser Ruf wird im Jubeljahr des Hl. Vaters noch freudiger und begeisterter als sonst unserer Tagung in Salem Richtung und Ziel geben,"
um dann fortzufahren:

"Die Nachrichten aus Oregon über die Vorbereitungen, die unter dem Protektorat des hochw. Erzbischofs Howard getroffen werden, lassen erkennen, dass der Tagung auch der äussere Glanz nicht fehlen wird. Die Bedenken wegen der weiten Reise werden zerstreut durch die Kunde, dass die Möglichkeit gegeben ist, von Chicago aus einen Spezialzug mit billigen Fahrpreisen zu erhalten. Es gilt jetzt, dass alle Zweigverbände einig und planmässig werben für eine möglichst zahlreiche Betheiligung. Wenn das geschieht, wird die Betheiligung an der Fahrt nach dem fernen Westen nicht auf die Delegaten beschränkt bleiben, sondern es werden sich auch recht viele Freunde unserer Sache anschliessen."

Wer hat nicht in unserer Zeit die Einbildung der Pädagogen, die Unzerstörbarkeit der Jugend und die seltsame Modepuppe kennen gelernt, welche Bildung heisst?

LUDWIG ACHIM VON ARNIM.

Bonifatiusfeiern veranstalten!

Im Juli-August Hefte 1928 vermochten wir zu berichten: "Bonifatiusfeiern kommen wieder zu Ehren." In der That hatte man in unseren Kreisen mancherorts die schöne Gepflogenheit, im Laufe des Monats Juni das Fest des Apostels der Deutschen durch kirchliche oder bürgerliche oder kirchlich-bürgerliche Feiern zu begehen, wieder aufgenommen, nachdem sie seit etwa 1915 mehr oder minder in Vergessenheit gerathen war. Im Vorjahre nun begingen solche Feiern:

Der Baltimore Zweig des C. V.: der Allegheny County (Pittsburg und Umgegend) und der Philadelphia Verband; St. Pauler Stadtverband; Kolping Society of America, Chicago; Vereine der St. Bonifatius Gemeinde, Milwaukee. Zudem wurden hier und dort während des Monats Juni Vorträge über den Heiligen in einzelnen Vereinen und Verbänden gehalten, ohne dass man damit eine eigentliche Feier verband.

Es ist nun wiederum an der Zeit, Vorbereitungen für geeignete Festlichkeiten zu Ehren jenes grossen Heiligen zu treffen. Den erwähnten Vereinen und Verbänden, von denen einzelne seit mehr als einem Jahrzehnt (der Verband Baltimore hat seit 1910 alljährlich eine Bonifatiusfeier abgehalten) durch besondere Veranstaltungen dem Bewusstsein ihrer Dankesschuld Bonifatius gegenüber Ausdruck verliehen haben, sollten sich von Jahr zu Jahr weitere hinzugesellen. Ist es schon geziemend und lobenswerth, die Heiligen Gottes zu verehren, so ist es umso mehr angebracht, durch geeignete Ehrung eines solchen Glaubensboten, wie Bonifatius, dem unsere Vorfahren, und durch sie wir, die Gnade des Glaubens und christlicher Kultur verdanken, und das Land unserer Väter seine Stellung unter den Nationen Europas, diese Schuld öffentlich anzuerkennen und dessen Tugenden und Verdienste zu feiern; in der Absicht, daraus neuen Muth zu schöpfen für die Kath. Aktion, der auch die Pflege eines gesunden Volksthum, samt den Verpflichtungen, die es auferlegt, nicht gleichgültig sein kann.

Der Missionare Nöthen.

Mehrfach bereits ward von uns eine neue Gründung des hochwst. Bischofs Henninghaus, zu Yenchowfu, in der Provinz Shantung, erwähnt. Nun schreibt er uns darüber:

"Ich habe dieser Tage einen Besuch in unserem Leprosenheime gemacht. Die Räume sind jetzt überfüllt und wir sind gezwungen, an eine Erweiterung der Bauten zu denken. Ebenso muss dann auch noch ein Haus für die Frauen geschaffen werden. Dieselben wohnen jetzt in Lehmhütten an der Aussenseite des Dorfes. Das ist natürlich ein unhaltbarer Zustand. Ein kränklicher Priester, 2 Schwestern samt einer guten chinesischen Jungfrau nehmen sich der Kranken in religiöser und körperlicher Beziehung voll Liebe und Fürsorge an. Wenn wir auch vorläufig noch wenig für die Gesundung thun können, da wir bis jetzt kein wirksames Heilmittel haben, so sind doch diese armen Kranken gut aufgehoben. Sie sind denn auch überaus dankbar für die körperliche und geistige Pflege, die ihnen zutheil wird, und in diesem Sinne beten sie auch für ihre Wohlthäter."

Angesichts solcher Nothstände, wird man uns die

wiederholte dringende Bitte, doch der Missionen nicht zu vergessen, nicht verübeln dürfen.

* * *

Nicht nur das Heidenthum der Eingeborenen der Missionsgebiete, sondern auch eine widerspenstige oder missgünstige Natur bereitet den Glaubensboten nur zu oft schwere Hindernisse und Sorgen. Einmal sind es Ueberschwemmungen, dann wieder Zeiten furchtbarer Trockenheit, die den Missionaren hindernd in den Weg treten. Dazu kommen dann Hungersnoth und Seuchen, nebst anderen Nöthen und Weh.

Derartiges veranschaulicht Schw. M. Aloysia, Dist. Keetmanshoop, S. W. Afrika, in einem Schreiben an die C. St.:

"Hier in Tses nimmt die Trockenheit stetig zu. Man kann Meilen und Meilen gehen, ohne auch nur auf ein Stück grünes Gras zu stossen. Soweit das Auge reicht, nichts als Sand, Steine und kleine vertrocknete Büsche. Unter diesem Zustande leiden die Ziegen und Schafe, auf die die Eingeborenen für ihre Nahrung hauptsächlich angewiesen sind, ungemein. Die Thiere vermögen sich zur Zeit nur von den dünnen Blättchen der erwähnten kleinen Büsche zu nähren. Sie können sich denken wie verhungert sie aussehen. Zicklein und Lämmer müssen nach der Geburt getödtet werden, da es den Mutterthieren an Milch gebricht, ihre Jungen zu ernähren. Wenn es nicht bald regnet, muss dieses Kleinvieh verenden. Dann ist die Hungersnoth fertig."

Eine Kirche besitzt diese Mission noch nicht; immer wieder nehme man sich vor, eingelaufene Gaben aufzuheben und für Bauzwecke zu verwenden. "Wenn aber", schreibt Schw. M. Aloysia,

"dann wieder hungrige Kinder von der Thüre stehen, die bereits 2-3 Tage nicht gegessen haben, und in ihren Hütten alte, kranke Leute Hunger leiden, so hilft man doch wieder erst diesen. Am Ende des Monats aber wartet man mit Bangen auf die Rechnungen und zählt die Dollars immer wieder, ob sie auch zur Begleichung der Schulden reichen werden."

Der Bau eines Waisenhauses zwang die Schwestern, Schulden zu machen. Diese belaufen sich zwar nur auf \$600, werden jedoch unter obwaltenden Umständen als äusserst drückend empfunden.

* * *

Die Aarons-Rolle der Missionsfreunde in den Heimathländern der Missionare betont P. Theod. Schall, O. S. B., in einem Schreiben aus der Mission Inkamana in Natal, Süd-Afrika:

"Nichts ist für uns, die wir die ganze Last und Hitze des Kampfes und aller Arbeiten an der schweren Missionsfront zu tragen haben, immer wieder so ermutigend als die Erfahrung, wir stehen nicht allein, sondern hinter uns, wie eine ganz zuverlässige Etappe, eine so herrliche Schar missionsbegeisterter Freunde, die ein so werktätiges Interesse an unserer ach so armen Zulumission beweisen. Da fühlt man dann immer die Freude, ein Kind, ja ein Kämpfer, der weltumspannenden, wirklich katholischen Kirche zu sein. Wie armselig wäre doch sonst so ein armer Missionar mitten im Zululande daran!"

* * *

Aus Sapporo in Japan schreibt uns Pater Hugolin Noll, O. F. M.:

"Besten Dank für die letzten Sendungen; besonders aber auch dafür, dass, auf Ihre Veranlassung, ein Frl. Mayer aus Brooklyn eine schöne Sendung Devotionalien hierher geschickt hat."

Ebenfalls aus Japan, und zwar aus dem Leprosenheim zu Biwasaki, dankt uns Schw. Franziska für

einen kompletten Jahrgang des "Amerikanischen Familienblattes",

"das unvergleichlich schön, interessant und lehrreich ist," wie für einen solchen des "Botschafters" für 1927.

Diese Nachricht verräth unser Bestreben, den Missionaren nicht sowohl einzelne Hefte der verschiedensten Zeitschriften zuzuschicken, sondern womöglich komplette Jahrgänge.

Kräftege Stützen des C. V.

Der Rückgang unsrer alten Vereine ist sicherlich zum Theil auf das Verschwinden einer Reihe deutscher Blätter zurückzuführen. Manche Wochenschrift, die sang- und klanglos begraben wurde, hat Jahrzehnte lang das Bewusstsein der Nothwendigkeit katholischer Vereine aufrecht erhalten und ihre Bestrebungen nicht nur gefördert, sondern oft sogar in neue Bahnen gelenkt. Erst nachdem ein solches Blatt begraben war, gelangte man zur Erkenntnis dessen wohlthätigen Wirksamkeit.

Dies verräth u. a. das Schreiben eines Vereinssekretärs in Kansas, der jüngst der C. St. seine Wahl für das genannte Amt mittheilte, mit dem Zusatz:

"Ich hielt früher die 'Amerika', bis sie einging; seitdem ich dieses Blatt nicht mehr las, vergass ich fast auf den Central-Verein und sein Wirken, worüber diese Zeitung mich immer unterrichtet hielt."

Er meint, auch den meisten Mitgliedern seines Vereins mangelte solche Kenntnis, wie auch selbst Verständnis für die Aufgaben der eigenen Organisation. Zum Beweis dessen führt er folgendes Erlebnis an:

"In der letzten monatlichen Versammlung stellte ein Mitglied die Frage, welchen Zweck unser Verein eigentlich habe. Es handelt sich um einen intelligenten Mann, der einzig und allein in der Absicht fragte, uns aufzurütteln. Jedoch war kaum jemand im Stande, eine wirklich aufklärende Antwort zu ertheilen."

Dabei hält dieser Verein jeden Monat eine Versammlung ab; jedoch beschränken die Mitglieder sich bei dieser Gelegenheit darauf, ihre Vereinsbeiträge zu bezahlen und die Beiträge für Messen, im Fall ein Mitglied vom Tode abgerufen worden sein sollte. "Das," so schliesst der Sekretär, "ist ungefähr alles, was wir thun."

Glücklicherweise hegt dieser vom besten Willen beseelte Beamte die Absicht, die Fühlung zwischen seinem Vereine, dem C. V. und der C. St. herzustellen.

Vom Kreuzberg bei Castroville, Tex., und anderem.

In dem von Elsässern im Jahre 1844 angelegten Städtchen Castroville wird die diesjährige Generalversammlung des Staatsverbandes Texas abgehalten werden. Aus der Geschichte dieses bemerkenswerthen Gemeinwesens theilt Rev. J. Lenzen, Pfarrer der dortigen St. Ludwigs Gemeinde, im jüngsten Hefte des "Verbands-Boten" eine Reihe von Einzelheiten mit. U. a. berichtet er von dem Kreuz, das vor sechszig Jahren auf einem, das Städtchen überragenden Hügel errichtet worden war, und das im Laufe der Jahre immer wieder durch ein neues er-

setzt ward. "In der Fastenzeit, an den Bittagen und zu Zeiten der Noth und Drangsal", schreibt Pfarrer Lenzen, "pilgern die Einwohner hinauf auf den Kreuzberg."

Diese Mittheilung erinnert uns an einen längs gehegten Wunsch, Auskunft zu erlangen über ähnliche in unserm Lande von deutschsprachigen Katholiken an Wegen oder auf Hügeln und Bergen errichteten Kreuzen. Wir kennen bereits mehrere solche; so ausser dem eben erwähnten Kreuz bei Castroville das auf dem Kreuzberg bei Fredericksburg in Texas. Zuerst im Jahre 1849 von Pfarrer Menzel errichtet, wurde es zuletzt im Jubiläumsjahre der dortigen Marien Gemeinde, 1921, vom hochw. Pfarrer Gerlach erneuert. Das dritte Kreuz, von dem wir Kenntnis haben, steht, oder stand bis vor kurzem, auf einem Felde unweit der Landstrasse in der Nähe von Breese, Clinton County, Illinois.

"Castroville, mit seinen alten Steinhäusern," heisst es in dem erwähnten Bericht, "erinnert ganz an ein elsässisches Dorf . . . Handel und Geschäft blühen inmitten der arbeitsamen und wohlhabenden Bevölkerung." Ein Grosstheil der Bewohner (97 Prozent) bekennt sich zum katholischen Glauben. Der dortige St. Ludwigs Unterstützungs-Verein besteht seit 55 Jahren; Körperschaftsrechte wurden ihm im Jahre 1874 von der Staatsgesetzgebung verliehen.

Ueber Gaben aller Art berichten!

In dem unlängst auf Kosten der Kathol. Union von Ill. hergestellten Geschichtsabriss des Central-Vereins wird auf die Unterstützung hingewiesen, die besonders in früheren Zeiten, als diese willkommen war als heutzutage, ihren Gemeinden von unseren Vereinen gewährt wurde. Sollte ein Thurmglöckchen angeschafft, oder die Kirche ausgemalt und mit bunten Fenstern versehen werden, so trugen die Unterstützungs-Vereine zu den Unkosten stets ansehnliche Summen bei.

Dass sie das auch heute noch vielfach thun, erfährt man nur zufällig. So meldet die Omaha "Tribüne" in einem Bericht über die tags zuvor abgehaltene Monatsversammlung des dortigen St. Peters-Vereins, der Reinertrag einer von diesem Verein veranstalteten Unterhaltung, eine Summe von \$200, sei der Gemeindekasse überwiesen worden wofür der Pfarrer, P. Timothy Magnien, O. F. M. seinen Dank bei dieser Gelegenheit abgestattet habe.

Es wäre wünschenswerth, wenn alle an den C. V. berichtenden Vereine, wie das früher geschah, mittheilen wollten, welche Summen sie im Vorjahre für wohlthätige und andere, als Vereinszwecke aufgebracht haben. Eine Liste solcher von unseren Vereinen gewährten Summen würde den Beweis ihrer Willfährigkeit, ihren Mitteln gemäss Gutes zu thun bringen und ihnen manchen Freund gewinnen.

Hr. M. F. Girtten, österr. Honorar-General-Konsul.

Hr. Rechtsanwalt Michael F. Girtten, Chicago, Ehren-Präsident des C. V. und seit 1921 Honorar-Konsul der Republik Oesterreich, ist zum Honorar-Generalkonsul jenes Landes ernannt worden. Als das österreichische Genera-